



THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



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Amongst Ourselves

We beg readers who, after seeing an item in *The Liguorian*, are inspired to write to us about some personal problem of their own, not to write anonymously. So many propose urgent problems in their letters, asking that a solution be given in the pages of *The Liguorian*, but without signing their name or giving their address. We cannot be of much immediate help to them for the simple reason that the manuscripts for a given issue of *The Liguorian* are all prepared almost two months before copies of that issue will reach their readers. If someone writes to us in early July, for example, the earliest that person could possibly see his problem dealt with in *The Liguorian* would be in the September issue, and it would very probably be much later because of the huge backlog of problems already waiting for consideration.

Many such problems, too, cannot be rightly treated in *The Liguorian*. We do not favor trying to settle intricate matters of conscience, nor to give a final solution to involved marriage cases, by a few published words. The problems we do choose to treat, from among the numerous letters we receive, for the columns "Pre-Marriage Clinic" and "For Wives and Husbands Only," are those that afford an opportunity to explain some basic Catholic doctrine or for correcting some widespread error. Many of the other problems that are sent to us require personal correspondence, or merely a

bit of encouragement that the troubled one take the problem to a local pastor or confessor. There are cases in which correspondents, for one good reason or another, do not want letters about their personal problems to come to their home. It should be easy for these to have letters sent to them in the care of a close friend or relative at another address.

Free lance writers often send us manuscripts that they would like to have considered for publication in *The Liguorian*. These we are bound to send back to the authors, because we do not accept any contributed material except by previous arrangement with a specific writer. All the material in *The Liguorian*, with rare exceptions, is prepared and edited by Redemptorists. Redemptorists are known throughout the world primarily as parish missionaries, and they are, like their founder, St. Alphonsus Liguori, missionaries through both the spoken and the written word. One of the chief aims of *The Liguorian* is that of helping people to continue to think about the supremely important truths that are presented to them on Redemptorist missions. That is why, in every issue, there will be found matter for thought and meditation on the basic truths of the importance of salvation, death, judgment, the duties of one's state in life, etc. It is on a grasp of these truths that all personal happiness depends.

The Liguorian LIGUORI, MO.

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THE Liguorian

JULY, 1951

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

What Will Heaven Be Like?

If the thoughts presented in this article do not play a very large part in your outlook on life, you are wandering about in circles of darkness. Lift up your eyes to your goal, and set your feet on the road that leads to it.

D. F. Miller

IT IS safe to say that many people find loyalty to God and the persevering practice of religion burdensome only because they have not acquired the important habit of thinking about heaven. Just as the thought of hell is a powerful deterrent to surrender to evil, so the thought of heaven is a mighty inspiration to good. Christians cannot do without either. God has so fashioned human nature that it cannot attain to any worthwhile goals without both the goads of fear and the incentives of hope. This is especially true of the final and all embracing destiny that all were made to attain.

A great many obstacles to the thought of heaven must be overcome by Christians of today. The obstacles arise from the attitudes of thousands around them, who have given up or never possessed faith in Christ, who have been betrayed into a renunciation of their thinking powers, and who have, as a result, built up a way of living for themselves in which the thought of heaven plays no part. They are a sorry lot, for whom life becomes more mysterious day by day. They are part of a great puzzle, the key to whose solution

they have never been given or have thrown away.

Some never think about heaven because they profess to disbelieve or doubt more fundamental truths about man, such as survival after death, immortality, a personal relation to God. Some of these in turn have just never given a thought to such truths. Their education never referred to them, and their minds were never developed beyond an ability to count money, to choose clothing and food, and to keep score at a baseball game.

Others, such as scientists, historians and so-called philosophers in universities, who have accepted like children the anti-religious clichés of scientists, historians and so-called philosophers who went before them, have thought about immortality and heaven only to scoff at them as fables. The sterility of their minds is best revealed by the fact that they cannot even distinguish the figures of speech that religious poets have used to describe heaven from the essential happiness it promises to give. "Who wants to play a harp forever?" they ask scornfully. Or they say: "The idea of singing songs forever, which is

the Christian's idea of heaven, is utterly boring to us." Such comments are the mark of empty and vapid minds.

There are many more who never think about heaven because they have wrapped themselves up completely in the dream of making a Paradise out of this world. This is a strange phenomenon. If nothing else, the universal fact of death, and the unpredictability of its summons, make it a pipe-dream. But they go on dreaming. Manufacturers and their advertisers promote the dream by pouring out new material gadgets and comforts. Humanitarians keep telling them that they are about to eliminate the possibility of war. Divorce courts keep giving them a chance to try out new husbands and wives when the old no longer fit into their dream of Paradise in this world. They live, grow old or sick, and die, and go down into history as but the latest examples of human beings who lived on a futile and empty dream.

Because heaven is so important for all human beings, indeed, because it is the only important goal to be kept before them, there are here presented the four major truths about heaven that Christians recognize in reason and accept on divine faith. It is hoped that this outline will not only fortify those who believe in heaven but have not been thinking enough about it, but will also fall into the hands of some of those who have never known anything about heaven at all.

1.

Heaven is a state of perfect and eternal happiness whose reality is evident to reason, revealed by Christ, and intended by God to be won by all human beings as their final goal.

What, someone will ask, can reason tell a person about heaven? Reason, when not sidetracked by the influence of passion or corrupted by a perverse free

will, can give a person a strong conviction of the existence of a heaven, though it cannot of itself reach a knowledge of what the actual heaven God has created will be like.

Reason, that is, reaching conclusions from the evidence around one, can come to a certain knowledge of the existence of a personal, intelligent God. It can reach certainty on the fact that God is all-wise, all-powerful, all-good. It can know that God could never act foolishly, unwisely, purposelessly. Turning to human nature, reason can perceive the spirituality of man's soul, and through that, the immortality to which it is destined. It can ascertain that the mind and will of man were made for perfect knowledge and perfect love, the sum of which is perfect happiness. It can see that this perfect knowledge and perfect love are unattainable in this world.

Therefore, returning to the thought of the wisdom, power and goodness of God, reason can argue to the fact that He must have created a place or a state wherein these obvious goals of the nature of man can be attained. There would be no wisdom in God if He created any object for a definite purpose, evident in the object itself, and then made it impossible for that purpose to be attained. Aristotle, perhaps the greatest natural thinker the world has ever known, which means one who used his reason without having access to any of the revelations of God to man, cried out when he was dying: "Cause of all causes, save me." Implicit in that cry was a recognition of God, of immortality, of some kind of heaven, and at the same time his reason's recognition of the fact that there was a fate from which a man had to be saved.

But this matter is so important, and man is so inclined to misuse or mistrust his reason, that God did not leave it to man's reason alone to reach the neces-

sary conclusions. He revealed the fact and something of the nature of heaven directly through His divine Son, Jesus Christ. The whole mission of Christ on earth centered around the fact of heaven. He came, in His own words, to save that which was lost, which meant those who had lost the way to heaven. He came that all might have life and have it more abundantly, i.e., more abundantly than it can be had in this world, as abundantly as it can be had only in heaven. He came to say, in a thousand ways: "Your reward is in heaven."

Both reason and the words of Christ make it also clear that the heaven for which all were made must be earned by each individual. It is not difficult to understand that, for a free creature of God, heaven would not be a state of happiness in the real sense of the word if it were forced on him, if he had nothing to say or do about it. It is the glory of his freedom and essential to his happiness that a man earn his rewards. This earning means paying a price, choosing between alternatives, avoiding an unhappiness proportionately as great as the happiness that can be won.

Of course, Christ revealed that man's power to earn heaven only began with his redemption from original sin and its effects through His death on the cross. But the earning still remained necessary. The final answer to all who would like to think that Christ paid the whole price for men's salvation was given by Christ Himself in these words: "Not every man that saith to me: Lord, Lord! shall enter the kingdom of heaven, but he that doth the will of my Father, only he shall enter the kingdom of heaven."

2.

Heaven means rescue and escape from eternal unhappiness, and the eternal absence of all sorrow and pain.

It is necessary to approach the thought of what heaven will be like in a negative way. What does one escape by reaching heaven? What will one be spared from forever if he succeeds in winning the reward that God wants him to attain?

Christ used a number of significant synonyms to express, in a negative way, "the one thing necessary" that is to be sought by all. He called it "redemption," "salvation," "liberation," "restoration," "resurrection," "incorruption." Every one of these words represents, in one way or another, emergence from a sorry state, from a miserable and unhappy lot. The man who finds the way to heaven is redeemed from captivity to Satan; he is saved from the eternal fires of hell; he is liberated from hopelessness and despair; he is restored to a hope and happiness he had lost; he is raised from death to life; he exchanges the corruption of the body for the incorruption of the saints in glory. From each of these phrases, therefore, one can take much to think about concerning heaven.

While the attainment of heaven raises one from a state of misery and unhappiness, it also places one in a state in which there will not be even any passing, momentary, recurring reasons for sorrow. St. John expresses this wonderful truth in these poetic words of his Apocalypse: "And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor grieving, nor sorrow shall be any more, for the former things have passed away."

Only, of course, when one has attained heaven will this promise be fulfilled. But it affords frequent and compelling opportunities for thoughts about heaven in this world. It is this that gives to the mind of man an explanation of the problem of evil and suffering that is

adequate for the bearing of any catastrophe. If there is a heaven, a heaven that will last forever, a heaven that must be earned, a heaven in which no one will ever have cause for mourning or grieving, then not even a long lifetime of uninterrupted suffering on earth is too great a price to pay for it. Such a price is rarely demanded of anyone by God. But who could say it would be too much if it truly earned a billion years of unclouded joy? But a billion years do not represent even the beginning of heaven.

It is therefore the thought of heaven that comes to true Christians in the midst of the sorrows they must endure and the hardships that arise from loyal obedience to God. Have you been stricken with illness in what people call the best years of life? Don't fret. You shall have billions of years of perfect health, with a body in its prime, if you don't turn against God. Has your home been invaded by death, which took away in most untimely fashion your mother, your husband or wife, your child? Don't grieve without hope. You shall have uncounted years of perfect companionship if you don't fail to reach heaven. Are you tempted to offend God in your married life, by infidelity, by sinful birth-control, in order to be sure of a few good years of pleasure or prosperity? What a fool you would be to succumb, when you thereby gain so little and lose so much — an eternity of love without shadow and security without worry! St. Paul, who suffered much for Christ, put all this briefly when he said: "Think not that all the sufferings of this life are even worthy to be compared with the things God has in store for them that love Him."

3.

Heaven is the full and positive enjoyment of all the powers and parts with which human nature is endowed.

While it is impossible to experience on earth anything like the joys of heaven, it is not difficult to know in what they will consist. Christ said: "Eye hath not seen, nor ear heard, nor hath it entered into the mind of man to conceive what things God has prepared for them that love Him." While this is a negative statement, there is a positive element implicit in it also. It reveals that heaven is something for the eyes, for the ears, for the heart, for all the sublime faculties with which man is endowed. To catch glimpses of the joy of heaven, a person has only to recognize the nature of his own yearnings, and the character of the things that partially fulfill his yearnings. Then, if he adds to this the thought of what Christ has made him heir to by elevating his nature to kinship with God, by participation in the divine nature, he will have convictions about heaven that no conceivable future good of earth will ever be able to compete with as motives for action.

It does not require learned psychological insight to perceive that all the joys that human nature was made to know center around two things. One of these is the apprehension and appreciation of beauty; the other is union of the heart with others through love. Every joyous experience that is ever known on earth springs from either of these two sources. But only heaven will bring them to their fullest, all-satisfying best.

Human nature has many faculties that thrill to the vision of beauty. The eyes, to the grandeur of nature's scenery; the ears to the strains of music; the memory to the recalled visions of the past; the imagination to new combinations of the elements of beauty that have been seen in various objects; and, at work through all these others, and thrilling by itself to the splendor of truth wherever seen, the intellect that

makes man the image of God. It is a truism to say that no man ever sees enough of beauty or learns enough of truth to satisfy him in this world. The vision of the most gorgeous sunset, the memory of the most perfect scene, the sudden rapturous grasp of a long concealed and magnificent truth, always leaves him thirsting for something more. What that something more is Christ has taught clearly. It is the beatific vision which is the essence of heaven. It is the final satisfaction of all man's restless quest of beauty that will come when he gazes directly into the infinite beauty of God, and sees all the infinite varieties of lesser beauty and all the intricate intertings of truth as in its source there. When he attains that he will never know again the restlessness of looking for something more.

The enjoyment of beauty is followed or accompanied in human nature by the delights of love. Men and women have a variety of appetites that seek the embrace and possession of what is not only beautiful but good. Some of these appetites he has in common with the brute creation. As brute animals die and become extinct, so in heaven the purely material appetites will in a sense be extinct, or rather submerged in the unspeakable satisfaction of the higher appetites for love.

The yearning of the human heart for perfect love is evident from the beginning to the end of life on earth. The greatest joys of life on earth are the joys of love. But they never reach completeness on earth; they are never without the shadows of misunderstanding, the fears of change, the unhappy moments of separation and disagreement, the barriers that still leave areas of loneliness in the soul. The saddest of all human beings are those who know nothing about heaven, and who keep rushing about seeking a perfect love

among created persons and things. They never find what they seek; they even lose what they were made to find by seeking it in the wrong objects.

Perfect, all-satisfying love requires a perfect object, and there is only one such perfect object. That is God. Wisely does God conceal His exquisite beauty from a man on earth because, once seen, it would leave him no longer free; he would be blindly bound to love God as the animal is bound to obey the instincts fashioned into its nature by God. The winning of heaven, therefore, means choosing, loving, serving God without the vision, with only faith in and intellectual knowledge of His supreme goodness and worthiness of love. But once the trial of freedom is over, once one has earned his reward, every vibrating desire for the perfect love of a perfect lover will find fulfillment. The vision of God will manifest that there is nothing outside of God worth loving, nothing to be loved by a human being except it be in God.

It is in this truth that one perceives how perfect will be the love of human friends, relatives, associates, in heaven. There they will seem as gifts of the goodness of God. There the love of human friends and relatives who helped each other reach heaven will be purged of all inconstancy, imperfection, changeableness. There new friends will be found and old will become new, in the ever luminous, ever varied, ever active circle that is bathed by the perfect love of God.

4.

The justified anticipation of heaven makes possible the only true peace and happiness one can experience in this world.

There are three elements that enter indispensably into the possession of peace of heart in this passing world. One by one they are these:

1) *The acceptance of life on earth as a test, a trial, a proving ground for something inconceivably better.* No worse mistake can be made by anyone than that of attaching the note of finality to life on earth. It is that mistake which leads to the uprisings of passion against reason, of one passion against another, of man against fellow-man, of nation against nation, of every type of conflict that is the contradiction of peace. People who know that they are but making a journey, that they are on their way to something better than the present life can offer, will not be inclined to quarrel with their fellow-travelers, nor to risk getting off the right road by succumbing to the attraction of ephemeral pleasures that offer themselves along the way.

2) *The thought of heaven, in joy and in sorrow.* It is the inevitable fate of those who do not think about heaven to think too much about the comforts, enjoyments, thrills, that are possible on earth. They cannot help themselves. They were made for happiness. If they exclude from their thinking the true happiness for which they were made, they will continually try to find substitutes in the created things around them. Theirs will be no true peace because what they want is not where they are looking for it.

3) *The realization that heaven has to be earned, through the acceptance of Christ's merits and the fulfillment of His will, and that it is worth a far greater price than anyone has ever been*

asked to pay for it. It is only the justified anticipation of heaven that brings peace to the heart. People who convince themselves that everybody will one day reach heaven, that God is too good to send anybody to hell, that there is no sin great enough to bar one from heaven, do not find peace. How can they, when they are contradicting their own nature, which is so fashioned that it can be satisfied only with a hope that is anchored to action and effort on the part of their free will? Those who try to believe that all will reach heaven some day, no matter how they live, usually end by denying that there is a heaven, just as they have all along denied that there is a hell.

The justified anticipation of heaven, which is the essence of hope, means two things. It means dependence on the merits and promises of Christ the Redeemer, and the use of the spiritual means that He devised as channels through which the saving merits of His death flow into the soul. It also means following Him in obedience, carrying a cross with Him in resignation, trying to grow into a likeness of Him by the practice of all the virtues He modelled for the world. Hope is for those who have accepted a Saviour who did for them what they could not do for themselves, and who do the things that He demanded of all who accept Him as a Redeemer. Heaven is for such as these, and peace on earth that can spring from no other anticipation.

The Worst

The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fall, and for all the many millions on it to die of starvation in extremest agony, as far as temporal action goes, than that one soul, I will not say, should be lost, *but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse.*

Cardinal Newman

"I Was A Fallen-Away Catholic"

Editor's Note: There are many fallen-away Catholics in America. So many that we decided to let one of their number who came back tell the story of before and after. It may help many ex-Catholics to realize what they have thrown away.

Sallie G. Noble

I WAS a fallen away-Catholic. I had been baptized, had been brought up in a Catholic home, had attended Catholic schools. I had drifted out of the faith, on a tide of sloth, bad reading, careless practice, and, above all, ignorant pride. Then I found my Aladdin's lamp.

Most of us have become familiar in childhood with the old tale; and the battered old lamp, apparently worthless until its magical powers were discovered by accident, has become the symbol of the unexpected windfall, the stumbled-upon formula, the treasure buried in our own back yard.

To me, a returned apostate, this symbolism has come freshly alive, with the lamp of faith, ^{now} neglected and then discarded into the dust heap, newly discovered, not as an ordinary lamp shedding light on an ordinary life, but as the light of light, the light that shines alone in the darkness.

It would be wrong to say that I am glad that I fell away from the Church for ten long years, even though by that route I came eventually to a fuller understanding of the spiritual riches available to me, for once the enormity of my behavior was borne in upon me, there could be no room for anything but horror for my blind stupidity and regret for the wasted years. But I *can* be glad that the never-ending goodness of God touched my heart and opened my eyes, and the fact that His graces, not content with merely drawing me home,

heaped benefit after benefit upon my cowering soul, is merely new evidence of His illimitable mercy.

It should not really be surprising that blessings are showered upon an unworthy soul, for Christ's own beautiful parable of the prodigal son points out that the returning penitent is welcomed with unprecedented feasting and joy, with no casual reinstatement in the family circle. But it is an overwhelming experience, none the less, and the sense of one's unworthiness is tripled with every fresh demonstration of the limitless generosity of the Most High.

How ludicrous it seems to me now to recall that when I first began to realize that my thought and reading were leading me irresistibly toward a return to the Church, while my husband was being led as gently and inevitably toward conversion, we had long discussions about the difficulties and disadvantages of the life we were heading for. We mourned in advance the loss of the long Sunday morning sleeps, and looked aghast at the prospect of fish on Friday, though we both loved fish but held fast to our royal prerogative of serving and eating it when we wanted to. Lent and its mortifications loomed darkly, and as for the Church's rigid stand on birth control — well, that was a huge stumbling block to our inclinations, we thought, in our precarious financial condition. How could we possibly choose such a *hard* way of life?

And then *how* magically our horizons

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widened, not gradually as with a lifting of mists, but suddenly and breathtakingly, as when one emerges from a cleft in a rocky, mountainous ascent to find the whole world spread out at one's feet. The Sunday obligation, far from being a chore, became a joyous privilege that transformed the whole day, and we found ourselves vying for the opportunity of attending daily Mass as well. The strength and inner peace that come from almost daily Communion cannot be bought or duplicated in any other way, and we found the petty tribulations and turmoils of the world receding more and more each day into their properly unimportant place in the background of our lives.

On New Year's Eve a special Midnight Mass was announced, and when we knelt together there I thought that I had never known a more beautiful way to "see the New Year in," and was quite taken aback when our pastor thanked the congregation for their "sacrifice" in passing up more worldly ways of spending the evening. In my newfound joy I forgot completely not only the many years when the Church doors never knew me, but the years before that, when my obligations were, more frequently than not, performed in a sterily dutiful fashion. I would no more have thought of celebrating New Year's Eve by going to Mass than I would have attended the dance of the moment tastefully attired in a burlap sack, and though in those days I never missed the obligatory Mass of the morning after, it was generally in a state of dull fatigue and muzzy-minded sense of duty.

As for Lent. . . my husband's baptism took place just a week or two before Ash Wednesday, and he could hardly control his impatience for the holy season to begin. His rigid adherence to the rules of fasting was a wonder to

watch, and the books we read together continuously opened new vistas to us on the purpose and meaning of self-denial. Perhaps he will never again wonder so naively why many Catholics dread Lent, for the purely physical hardships entailed in doing penance were no more enjoyable to him than to anyone. But to both of us the spiritual joys and benefits attendant upon the mortifications, the deeper significance behind the little acts of self-denial, the beautiful way in which the Church in her liturgy for the season draws a soul into the depths of self-abnegation and sorrow and then raises her to the heights of triumphal bliss, will never cease to more than compensate for our petty efforts at self-discipline. In fact it has been our experience that it is next to impossible to make a real sacrifice to God, for His generosity so transcends ours that the magnificent spiritual rewards for our small offerings leave us richer than before.

And then Holy Week. . . even in the small, rural parish in which we were then living, where the fuller pageantry of *Tenebrae* and other beautiful ceremonies were denied us, the week was so crowded with wonderful spiritual experiences that the events of our ordinary existence faded into insignificance. For the first time in my life I attended Holy Saturday ceremonies; followed the priest out of the church onto the wintry porch, where, in the first light of a cold, gray dawn, he blessed the new fire; followed again as he re-entered the church carrying the reed with the triple candle; watched as the first candle was lighted, and stood transfixed as he sang out in ringing triumph, "Lumen Christi!" to be answered by the joyous tones of the choir, unseen overhead, "Deo gratias!" I followed yet as he reached the middle of the church, lighted the second candle and sang again,

in a higher tone, the glorious words, "Lumen Christi!" to be answered again by the choir, "Deo gratias!" When the third candle was lighted and the rejoicing cry rang out once more my heart was almost too full to contain itself.

And yet . . . there were only five or six others in the church besides ourselves and those who participated in the ceremony — and *they* were only four or five acolytes, a few members of the children's choir, and the three good Sisters who had charge of the school, and whose lovely voices supplemented the children's. But who was I to criticize. . . I, who, in all the years when I was a "practicing" Catholic, had never taken the trouble to attend those beautiful rites, had, in fact, never even known what went on in the dark and early morning of Holy Saturday? When I watched the intent face of our eight-year-old son I resolved that I would do my best to show him the beauties and rewards hidden behind the facade of duty and obligation. It has been well said that fear is an essential part of worship, but it is a pity if fear, or sense of obligation alone, becomes the ruling factor in our religious life. The purely extraneous beauty of the ceremonies of the Church can point out to the child as well as to the adult, the deeper spiritual treasures and joys waiting only to be poured out on the questing soul.

How sad to think that for so many years my only thought about Holy Saturday was the careless dismissal, "Oh, they have a whole bunch of blessings and stuff. It starts at the crack of dawn and goes on for hours. I'm much too tired to sit through all that." How sad that on Sundays I would generally choose low Mass in preference to the high, and avoid the Mass followed by Benediction because an extra fifteen minutes were involved. How doubly sad that for weeks on end I would attend

the noon Mass, making the "supreme" sacrifice of rising early to receive Holy Communion only at rare intervals. How little realization I had of what is meant by Daily Bread, and that the good Lord only waited to give me all the strength I needed to solve my problems and live my life with certitude and joy.

And I was born, bred and brought up in a Catholic home and educated almost entirely in Catholic schools! I by no means wish to imply that I place the blame on my parents or on my schools and the good Sisters who taught me. I have no doubt that I was often "exposed" to the beauties available for the asking, but for the most part I am afraid that my co-operation stopped short with the obligations. Both my parents were anything but lukewarm. My father sang in the Cathedral choir all his life until his last few failing years, and never missed any "extra-curricular" activities. My mother was necessarily unable to attend church as often as she undoubtedly would have liked, as I can understand full well now, having a growing family of my own. But they did have an attitude that I have found myself falling into occasionally, and which I think is perhaps mistaken except in regard to very small children, and that is that children are bored by ceremony and are apt to be alienated rather than drawn by too frequent attendance at church. This attitude does not take into consideration the very actual graces that are connected with each outward sign of the Church, and that give a spiritual strength and growth to the soul. Thus, daily Communion, while it may entail a certain amount of physical effort, gives a spiritual sustenance to the soul of the child which will make his supernatural life expand with his natural growth of understanding.

Not long after Easter, Forty Hours' Devotion was held in our parish. It was

appalling to realize that I had never before attended the closing ceremonies of a Forty Hours! The solemn procession through the church, with the twenty-six priests impressive in their humility, the two acolytes bearing incense burners, gravely intent on their responsibilities, walking backwards with measured steps, incensing the Host at prescribed intervals — the Host, borne aloft in Its monstrance by the celebrant, his hands swathed in the humeral veil. And then, at the end, when all the priests (and what a sense of personal pride and pleasure we had in there being so many of them in our small church!) raised their voices in the mighty "Holy God, we praise Thy Name!", and the congregation joined in spontaneously until the whole church fairly trembled with the sound — what an experience *that* was! How could I bear to think of the many years when I had let chance after chance of witnessing that inspiring sight pass me by?

But what of the birth control question — how did the Lamp, in the face of the indubitable shakiness of our financial situation, so shed its rays as to make us realize that money had nothing to do with the case, nor did convenience, nor what is called "sensible spacing", or words to that effect, nor, for that matter, any consideration in the world except the will of God? I took the Catholic Encyclopedia and looked up the question, and for the first time in my life studied the matter from the point of view of morals and logic, not from the loosely emotional standpoint that had always colored my views before. I discovered that once one accepts the tenet that the gift of life comes from God, there is no place in the scheme for any unnatural tampering with the bestowal of that gift. Given that first point, the other steps follow in merciless precision; life can no more

be interfered with at its inception than it can at any further stage of its career.

Now, this was the first light that was given to me, only the cold and unemotional acceptance of logic that brooked no argument for me. It was later, when the grace of God began to touch my soul, that the full and tender beauty of the Plan began to unfold itself to me, the realization of the gentle consolation to be derived from placing oneself wholly in the hands of God, of leaving to Him the decision as to when was the best time for a tender conjugal love to be blessed with issue. And after that came the tremendous discovery that the more one rested in the will of God, the more were one's energies released to enjoy to the fullest the God-given pleasures of physical love. The love between a man and a woman is enhanced rather than cramped, when it is based on a love of God and a wish to fulfill God's wishes.

In actuality, it is almost impossible for me to tabulate all the many ways in which the grace of God has transformed and beautified my life. Household tasks become less irritating when performed as a loving offering to the Sacred Heart; household joys are more rewarding when accepted as a loving gift direct from God. And one simply cannot be plagued by worries about security tomorrow and tomorrow, when one has come to know that one's security lies only in God. The only worry one can possibly have is the realization that one is so unworthy to receive all these benefits.

A marriage relationship that had always been companionable, fun and stimulating, took on a fourth dimension, a mutual delight in spiritual searchings. I, with my Catholic background, should not have been surprised, but my husband was overwhelmed at the wealth of material available in the

world of letters. We had always enjoyed reading aloud to each other, but how newly stimulating it was to read and discuss St. Augustine, Thomas A. Kempis and St. Francis de Sales from the old world, and Monsignor Sheen, Gerald Vann, Ronald Knox and Thomas Merton among the moderns. How amazed we were at the excellence of Catholic periodicals. . . and the seemingly limitless supply of pamphlets available at the rear of every Catholic church. How we came to love Father Lord, and we held a solemn book burning after reading his "I Can Read Anything." I realized that I had indeed, by reading anything and everything — and preferably books of non-Catholic origin — read myself "right out of the Church." By following the light of my own not-so-bright intellect, without subjecting myself to the guidance of wiser minds, I had embroiled myself in a fine mess of home-made "isms" and "ologies" which simply didn't hold up under closer scrutiny.

The vincible ignorance I had gloried in in my luke-warm days continues to appall me. I took it for granted that any magazines devoted to religious matters must of necessity be dull. And as for the little pamphlets, I wouldn't have been caught dead reading them. We always had the *Ave Maria*, *Extension*, the *Sacred Heart Messenger*, *Columbia*, the *Commonweal*, at home, but I scarcely ever glanced at them. How could I have been so stupid?

Great and small, the moral issues of the day, the questions of political and social significance, are brought under the scrutiny of trained minds and are

measured by a set of unswerving standards. We do not feel now that we are "led by the nose" to an acceptance of Catholic views on birth-control, euthanasia, the race problem, Communism; rather are we shown, from a moral concept drawn from compelling logic, a path of conduct so clear as to leave no other alternative.

As for the articles of purely spiritual content — what a powerful stimulus they are toward a desire to increase in spiritual excellence, to utilize every minute of one's precious time for the greater glory of God. How some of the lives, meditations and revelations of the saints strike home, opening new vistas of spiritual joy and the illimitable generosity of God.

Then there is the unparalleled experience of discovering together the beauty of the New Testament, not only as breath-taking revelation but as matchless prose. The starkly simple words of Christ, stripping pretense and self-deceit from every course of human action, evading no issue and glossing over no facts, can leave no doubt as to what He wants from us at every step in our lives.

Yes, the neglected, battered Lamp, so long valued as naught, when newly burnished, its flame carefully nurtured and fed, sheds a new light over all my life. Its rays point out a thousand blessings for every step of the path it illuminates so brilliantly; its light opens to merciless inspection the thousand imperfections of the soul that is struggling so desperately toward some little improvement; its balm is poured over the sick and weary spirit. Aladdin's Lamp?
Lumen Christi!

On Hearts

The heart-beat of a baby before birth is 140 a minute; in rabbits 150, in mice 200; in a bull and horse, 38; in the dog, 118; in sheep, 60-78; in man 72 and in elephants 48. Some men have a heart-beat no faster than that of an elephant.

Londonderry Sentinel

Pre-Marriage Clinic

D. F. Miller

Can Love Be Acquired?

Problem: For several years I have wanted to get married and have a home of my own. Now at last a man of good character has asked me to marry him, but I do not feel that I am in love with him. Yet I am afraid that if I do not accept him, I won't have another chance to marry. Tell me, is it possible to fall in love with a man after you have married him? Or is it possible to have a happy marriage without being very much in love with your partner?

Solution: The answer to this question depends entirely on the character, training and spiritual maturity of the girl involved. If a girl has a false, movie-inspired ideal of the glamor and excitement of being wildly in love, if she is of the immature type that day-dreams of being swept off her feet by love, there is reason to fear that she would be dissatisfied with a marriage in which her feelings were more or less commonplace. It is very probable that the lack of romantic feeling on her part, in conjunction with the ordinary disillusionments that arise in married life, would make her think she had been cheated out of something. She would still be foolishly day-dreaming of romance after marriage. However, it may be remarked that a girl with excessively romantic ideas about love is usually a poor bet for happiness in any marriage.

But for a girl who is well aware that the movies, romantic novels, and love story magazines present a false picture of the importance of being madly in love, for one who knows how often marriages built on this kind of love collapse after a short time, for one who has learned to make her feelings subordinate to her will, there can be a very happy and successful marriage without the wild kind of romantic love. History is full of examples of such. If a girl wants to marry, and knows what marriage entails, and has character enough to do her part to make her marriage happy, come what may, she is an excellent prospect for a successful marriage to a man whom she respects, and whose principles are as high as her own.

We make only one reservation. A girl should not marry a man for whom she feels some real dislike or antipathy. The intimacy of married life intensifies such dislikes or antipathies if they are present from the beginning. We are speaking above of the case in which there is a real liking for a man, community of interests, union in principles, and readiness to do God's will, no matter what it demands. If what the world calls romantic love is not present, in such a case, it will not matter too greatly.

On Eating The Liguorian

Something of what goes into *The Liguorian*, and something of what is to be taken out of it by readers, is explained here. Good eating!

E. F. Miller

WE CAME into the home of an excellent Catholic young couple recently, to be met in the front room by the sight of their eight-months old child making a rather thorough and apparently delicious meal of the current issue of *The Liguorian*. He was stuffing into his mouth segments of "For Wives and Husbands Only" and dissected pieces of "Pre-Marriage Clinic." Crumpled morsels of "Lucid Intervals" lay scattered about, probably as parts of the menu that had been tried and found wanting.

The mother and father were embarrassed, hastening to explain that they had already read the magazine and had given it to the infant because he seemed to have a peculiar fascination for its shape, size and thickness, and wanted to play with it whenever it came within the orbit of his vision. They did not approve, however, of his eating it.

We disagree with them on philosophical grounds.

The one desire of the editors of *The Liguorian* is that its subscribers consume it, that they masticate it to the last morsel, that they change its contents into the blood and bone of their minds and hearts and souls. The one thing abhorrent to these editors is that people will subscribe to *The Liguorian* as if contributing to some vague good cause, and then cast the successive issues that come into their home into the corner reserved for unread magazines. Let them rather eat it up. Only thus shall the literary blood of its priest-writers

not be shed in vain.

The reason for this desire is not hard to explain.

The reading matter in *The Liguorian* is compounded out of both travail and travel, out of meditation and prayer, out of experience and consultation, out of reading and study. There are eleven priests who prepare most of the writing for *The Liguorian*. Not only do they write, but they also travel through a wide territory, performing priestly functions, giving talks on various subjects and occasions, now and then preaching a mission or retreat, attending conferences and meetings at which matters of vital interest to religion and the nation are discussed. It is amusing to find themselves called "hermits" by some correspondents who wish to take issue with something they have to say, as if they were unaware of what is going on in the world.

All the while they have their own primary duties as religious priests to fulfill. Each day of their lives, when they are at home, they must follow a program of spiritual activities that consumes a great deal of their time, but which is their most important occupation. On arising they make a meditation before the Blessed Sacrament for half an hour, say their Mass, and then spend another half hour in thanksgiving before they take their breakfast. Before the noonday meal, they examine their conscience for ten minutes and recite the litany of the Blessed Virgin for all their helpers and benefactors. Before

The Liguorian

their evening meal they make their second half hour meditation of the day. Some time during the day they are bound to read the life of a saint for thirty minutes, recite their office, which takes about an hour, and say the rosary. At nine o'clock in the evening they repair to the chapel to say their night prayers together.

The rest of the day is spent largely at desks, in the library, among books, in discussions, in supervision of the office where *The Liguorian* is mailed and the files of subscribers are kept. No small part of the day has to be spent at answering the steady flow of mail that comes in day after day. Problems must be solved, information must be given, critics must be answered — all by mail. It is fascinating work, but it takes time that never seems to be sufficient for what is to be done. And always there is the need for new copy, the making of the next issue, the preparation of manuscripts that sometimes are done over two and three and four times, before they satisfactorily represent the ideas and ideals that, it is hoped, will be helpful to people anywhere in the world.

In view of all this, it is disconcerting and discouraging if people take *The Liguorian* and then refuse to read it. It would save effort all around if the editors could mail to such people 64 blank pages that could be used for scratch paper or to protect a newly-scrubbed floor from the marks of careless feet.

The chief reason for the priest authors' desire that people consume *The Liguorian* is that it will help them to counteract the poison that so insidiously oozes out of practically all the secular magazines of the land, and flows into the minds of men and women and even children who are created by God to be spiritually healthy and not spiritually diseased.

It is no exaggeration to say that any magazine that devotes all its stories and articles and pictures and advertisements to a glorification of the things of the world and of time, to the exclusion of the things of God and eternity, is morally poisonous, and capable of making people live more like animals than like men.

The criterion of a harmful magazine is not always and only obscenity, communistic tendencies, a policy of hatred for religion (especially the Catholic religion), or a preoccupation with crime. Such magazines are usually avoided by decent people. The harm they can do is dispersed by the odor of their contents. Only those whose spiritual nostrils have been paralyzed can so much as approach them.

The real criterion is whether the publication takes any note of God and the things that pertain to God and God's revelation. God and the things of God are realities in the world — as certainly existing as love and romance, stocks and bonds, Korea and the Atlantic Ocean.

To the man possessing reason, God and His affairs are not only realities, but they are realities inextricably bound up with the affairs of man. Man *exists* only because of the creating and upholding hand of God. Man *thinks* only because he has been made in the image and likeness of God. Man *loves* only because God has lent him a tiny piece of the power of love which is Himself. There could be no romance and no marriage were it not for God, for God is the One Who created them male and female, destined to love and cling to each other. There could be no United Nations without God, because God created every nation that belongs to it. There could be no money without God, and therefore no stocks and bonds, no business and industry, no banks and

trust companies, because God is the One Who hid the gold in the bowels of the earth and gave man the talent to dig it out and make it a medium and measure of exchange. Without God this whole universe and everything in it would still be uncreated.

Yet, most of the secular magazines published in this country are prepared on the principle that man is sufficient unto himself, that love, marriage, food, clothing, money, business, politics, armies, governments, and all other human objects and activities have no relation to the Creator, and no responsibilities beyond those that are dictated by respectability and an extremely nebulous ethical code.

Thus most of the secular magazines are a potential source of harm to the weak and the unwary. A simple and strong belief in God's relation to human affairs and in the supernatural realities is not destroyed abruptly in the souls of those who read these magazines, but rather bit by bit. You can gradually fill a mind so full of one kind of thoughts that eventually it will not have room for any other. The day comes when the man and woman, once Christian and Catholic, who have completely immersed themselves in the naturalism, materialism, and secularism of the popular magazines, no longer think about their relation to God, no longer worry about the authority of the Church to guide them toward heaven, no longer are aware of committing the worst of evils (mortal sin) by missing Mass on Sunday, no longer esteem the greatest of all possessions — the grace of God. Indeed, they can arrive at a point where they no longer believe that God has anything to say about whom they should or should not marry, or about what rules they must follow in marriage to make it a preparation for heaven. They have then been utterly pois-

oned by the magazines that they have so religiously read.

The editors of *The Liguorian* have no hope of eliminating from the news-stands the secularistic organs of a secularistic society. Neither do they have any hope of preventing all Catholics from being contaminated by them. But they do have hopes of counteracting the fumes by spreading the antiseptic perfume of the truth.

At least they can point out the errors that are peddled so freely and at great expense, and taken for the truth by so many millions, too often to their misery and possible destruction. And they can show the wonderful peace and happiness that come to people who anchor their human love in divine love, who look upon money and the making of money as a commission from God for the promotion of corporal and spiritual works of mercy, who temper all their thoughts, words and actions with the conviction that life on earth is only an exile, a passage through a storm, a steep and rugged path that leads those of good will into everlasting sunshine and rest.

This is the true wisdom, even though the world thinks it folly and the secular magazines and papers of the world call it folly. To spread this kind of wisdom is the sole end of the literary efforts of the priest-editors of *The Liguorian*. That is why they are so anxious that its subscribers consume its contents to the last crumb. That is why it is sent to anybody who wants to read it, even though they cannot pay for it.

The diet may be unpalatable at times, like bitter medicine. It may evoke groans and wails at times, like those of children offered the bitter preparation that cures. Sometimes, too, it may not be prepared too well, but there is always love in the preparation, and that means a desire to help and not to

hurt every single soul by whom it may be needed.

So, we watched the child entranced while he ate the pages of *The Liguorian*.

And we thought to ourselves that in at least one home it is nourishing a human being.

For Non-Catholics Only

F. M. Louis

The Wastefulness of Celibacy

Problem: I am not amongst those who pay any attention to the traditional charge of bigots that celibacy is a cloak for all kinds of license and evil in the lives of those who adopt it for religious motives. But I do think that the educated men and women of the Catholic clergy and religious orders are the very ones who should marry and have children for the sake of society. In these days when there is so much emphasis on the importance of heredity, environment and parental education of children, it seems a shame that those who are best equipped to raise good citizens and good Christians should reject marriage.

Solution: You are taking a very pragmatic and short-sighted view of what society would gain from a renunciation of celibacy on the part of Catholic priests and religious, even of many who have made a vow of perpetual chastity while living in the world. The theoretical losses to society, resulting from religious celibacy, must be looked upon in the light of the immeasurable gains that come to society through the renunciation of home and family ties by a certain number of souls that are dedicated entirely to the love of God.

It is their very vow of celibacy, which represents a supreme sacrifice made for the love of God and of souls, that makes it possible for priests and religious and self-disciplined lay people, to exercise a vast influence for good over the lives and characters of others. There are millions of good parents who are rearing children into good men and women only because they have the constant help of celibate priests and religious in their task. There is little danger that too many men and women will adopt celibacy as a way of life for the love of God and of souls. There is grave danger that if there were no celibates whose entire lives were dedicated to guiding and helping others, the moral level of family life would soon fall to a new low.

Added to the social value of celibacy, there is its irreplaceable value both as an example to others, and as a means of personal merit in their behalf. Even the ordinary duties and obligations of husbands and wives are often evaded today. It helps those who want to obey God's commands to know that there are those who have given up far more than they have to give up for the love of God. And in the Catholic scheme of things, the sacrifices demanded by celibacy are known to win graces for all Christians, forgiveness for sinners, faith for the unbelieving, and heaven, the true goal of all men, for many souls. There is simply no comparison between these goods and what society would gain if priests and religious were to marry.

Married Catholic Priests

There are many people who do not know that there are married Catholic priests in good standing in certain parts of the world. This fact marks the most striking difference between the Eastern and Western rites of the Catholic Church:

H. A. Seifert

There are many slight differences between the Eastern and Western rites of the Catholic Church in the manner in which the sacraments are administered. In the oriental Church, for example, confessions are heard without the use of the confessional so common in the Western Church, and the priest lays the end of his stole on the penitent's head while pronouncing the absolution. In America, however, the Latin rite custom is followed in most Eastern churches. Baptism is usually conferred by immersion in the Eastern Church, though, again, in this country the Latin rite method is usually adopted.

Confirmation, in the East, is ordinarily conferred by the priest immediately after the baptism of an infant or an adult, while in the West it is ordinarily conferred by the bishop at a special time. In administering extreme unction, Eastern rite priests bless the holy oil while conferring the sacrament, while in the West the bishop blesses the oil on Holy Thursday. If a person of the Latin rite marries a person of the Eastern rite, special rules are to be followed. Ordinarily the pastor of the groom performs the marriage in his rite. However, with dispensations from the bishop of the bride, the groom may agree to be married in her rite.

But the most noteworthy difference between the two rites is in the matter of the celibacy of the clergy. Many Catholics have never heard that there

are married Catholic priests both in this country and in the Eastern world abroad. While, in the Latin rite, married men may not become priests, this is not true of the Eastern Church. Both in this country and in the orient, under certain circumstances, married men may be ordained priests. It is to be noted that in no part of the Catholic world, either East or West, may a priest marry after ordination. But in the East married men may become priests. To understand this, we must consider the background and development of the practice of celibacy through the centuries of the Christian era.

Almost all the apostles were married men. They and their successors ordained married men and even raised them to the episcopacy. St. Paul, for example, says: "It behooveth a bishop to be blameless, the husband of one wife, etc." (I Tim. 3-2) This meant, not that he must be married, but that he be not married a second time. Incidentally, this is no prohibition of second marriages. One can readily understand that when the Church was made up largely of adult converts, it was necessary to accept married men for the priesthood; otherwise there would have been very few priests.

Although we do not find in the New Testament any indication that celibacy was made compulsory, we have ample evidence in the language of Christ and St. Paul that they looked upon the single state as a higher calling. It was

therefore considered the condition of life best befitting those who were set apart for the work of the ministry. (See Matt. 19/12; ICor. 7, 7-8 and 32-35) Virginity and marriage are both holy but in different ways. The conviction that virginity possesses a higher sanctity seems to be an instinct implanted deep in the heart of man. However, what would be an ideal condition was never made the law nor the practice of the Eastern world.

In the Western Church there was no uniformity in this matter for several centuries, though there was always a tendency toward a celibate clergy. By the fourth century many local laws insisted on it, and by the time of Pope Leo the Great (446) the celibacy of the clergy of the Roman rite was almost generally recognized and observed, though a married clergy was found in some localities for several centuries later. The decree of the First Lateran Council (1123), which declared the marriages of all in sacred orders invalid, was the final stage of the law of celibacy in the West.

In the Eastern Catholic Church from the very beginning deacons and priests were free to retain wives to whom they had been wedded before ordination. But they were not free to contract another marriage once they were ordained. Nor were they allowed to marry, as has been said, after ordination. Celibacy is demanded by law for Eastern bishops and other members of the hierarchy, also for members of religious orders, (priests, brothers and sisters); this is a law in the Catholic as well as the Orthodox church. There is no obligation for secular priests in the Eastern world to be celibate. However there is a growing practice abroad toward celibacy among oriental priests. In the Melchite seminary at Jerusalem for the past fifty years no married man has been

ordained though they are free to marry before receiving the diaconate. In practically all Eastern rites the subdiaconate is considered a minor order. Celibacy among the clergy of the East is gaining ground for spiritual reasons, for economic reasons (it is difficult to raise a family on a priest's meager salary), and because as single priests they can be of greater usefulness to their flock.

The Holy See, since the year 1890, has forbidden both the ordination of married men in the United States, i.e. of seminarians for the Eastern church, as well as all immigration of married priests from abroad. Circumstances however have made it impossible to enforce this law to the letter because of the urgent need of priests for these people in this country. The 1929 decree was reaffirmed in an encyclical of the Holy Father. Those married priests who were here before this date may continue to live as married persons and exercise their priesthood.

Since the last world war many priests have come from behind the Iron Curtain to this country as Displaced Persons. They came with their wives and families and expect to return to their native land if and when conditions permit. They are laboring zealously among the various people of their own nationality. For this reason it is safe to say that there are about 200 married Catholic priests of the Eastern rites here in the United States. Almost all of the secular clergy of the oriental rites in this country are married men. At least half of the Eastern Catholic priests abroad are married and practically all of the priests of the Orthodox Church both here and abroad. There will be married Catholic priests in this country for at least another generation.

The ideal of clerical celibacy is so deeply ingrained within us of the Latin rite that we are apt to look upon it as

essential to the priesthood. It is not a law of divine origin but a law binding priests of the Western church. We are inclined to look upon the married life as absolutely incompatible with Holy Orders, forgetting that celibacy binds only those of the Roman rite who aspire to major orders. In a recent encyclical letter on the Catholic priesthood the present Holy Father makes this significant remark: "We do not wish that what we have said in commendation of clerical celibacy should be interpreted as though it were our mind in any way to blame or disapprove of the different discipline legitimately prevailing in the oriental church. What we have said has been meant solely to exalt in the Lord something which seems to us to correspond better to the desires of the Sacred Heart and to His purposes in regard to priestly souls."

Most of the married Catholic priests in this country are not American born; they came from places in the Near East where the members of their rite formed a large if not the greater part of the population. The majority of the secular priests of their acquaintance were married men. In fact they themselves were often the sons of priests. An Eastern priest in this country told the writer recently that he can trace the priesthood in his family from father to son for the past 240 years. This recalls to mind that in the Jewish law the priesthood descended from father to son in the tribe and family of Levi. In the seminary clerical celibacy was held up to these Eastern students as an ideal, but an ideal which they were in no way obliged to adopt. Consequently they took what to them seemed the most natural course. Before the reception of major orders they married, usually the daughter of a priest, and then presented themselves for ordination.

When the call came for priests to

minister to the growing Eastern rite people in this country they emigrated with their families to America. Here they found conditions quite different from those in their homeland. It is difficult to be both the spiritual father of a parish and the temporal father of a growing family. But they have shouldered both burdens courageously and cheerfully. From frequent contact with them we can attest to their zeal and holiness of life, to their culture and learning, and above all to their unswerving loyalty to the Vicar of Christ. It shall always remain an outstanding instance of their obedience when they so readily conformed to the new law that henceforth no married priests may labor in this country and no married man may be ordained.

The reason for this law, so contrary to the ancient tradition of the Eastern rite people, is that it is so difficult for our American Catholics to reconcile themselves to a married clergy. However the fact of a married clergy in this country remains, and what the Catholic Church allows need not be kept secret. Experience proves that, while a Catholic or a non-Catholic may be surprised when he is told that there are married priests in good standing in the Catholic Church, he will scarcely be shocked. His reaction to the explanation is interesting but never alarming. What the Church permits must be right and that is the end of it — which is as it should be. Most people, when they hear it for the first time, say, "Why weren't we told about this before?"

Father D. Schmal, S.J., a national authority on the oriental Church, mentions a number of incidents in an article published some time ago. Some of these instances are embarrassing, others edifying, in regard to the married clergy and their families. For example, children of a nearby Catholic school were

told they may not make visits in a church of the Greek rite. The daughter of an Eastern rite Catholic priest was reluctantly admitted to a Catholic academy. The chaplain of a Catholic hospital was questioned when it was learned that he was bringing Holy Communion to the wife of a Catholic clergyman.

It is true that the idea of a married clergy does not appeal to us of the Western rite and the discussion is always interesting as to whether one would rather confess to a celibate or to a married priest. Sanctity is, of course, relative, as we all know, and it is certainly possible even in the married state. In 1929 Gomidas Keumurgian, a married Armenian secular priest of Constantinople, was beatified and declared a martyr to the cause of the Catholic faith. He was put to death by the schismatics because of his constant preaching and efforts to bring about a union with the Holy See. Most oriental people are attached to their married clergy and would be loathe to have them otherwise. We feel that our priests are more ascetical; the orientals feel that a married priest is more fatherly, more experienced, and so more understanding. If one desires the experience of receiving the sacrament of confession or Holy Communion from a married priest, canons 905 and 866 give full approval to his doing so. So also Eastern Catholics may receive the sacraments in Western churches.

Unfortunately the married clergy of the Eastern rites have had a good deal to suffer in this country, due to the ignorance of our people in this matter. Besides, most of these priests are not well known in the diocese, or they belong to their own diocese. There is the Pittsburgh Greek Rite diocese and the diocese of the Byzantine Rite at Philadelphia. Most of the Eastern clergy in this country belong to the Pittsburgh or

the Philadelphia diocese, though the clergy are laboring in some twenty states of the union.

The Eastern rite people are often looked upon as non-Catholics or as a little less than Catholics in good standing. Nothing could be further from the truth. It reminds one of race discrimination, which the Catholic Church and all fair-minded, liberty-loving people are trying so hard to destroy. If our Catholic people continue in this attitude merely because they do not know nor understand the traditions and laws and privileges of the Eastern rite people it will be difficult for Orthodox Eastern people to embrace the Catholic faith. They must never be made to feel that they are inferior or unwanted or that they will have to submit to the Latin rite and to Latin church customs and laws.

May a Catholic of the Eastern rite become a member of a Latin rite parish and thus change his rite or vice versa? May a Roman Catholic join an Eastern rite Catholic church? A married woman may always change her rite and join the rite of her husband. Otherwise it requires the consent of the Church authority to change one's rite. This is granted only for a serious reason, since it is the constant desire of the Church to maintain the ancient rites of the East. This is clear from many official declarations of the Holy See from the time of the Council of Trent to the present. Priests are strictly forbidden by canon law to induce anyone to change his rite. If there is no church of one's rite in the locality, one is obliged to attend the church of another Catholic rite. Pope Benedict XV, in an apostolic letter, has declared: "In the Church of Christ there is neither Latin nor Greek nor Slav, but simply Catholics. There is not and cannot be any difference between her children be-

The Liguorian

cause no matter what they may be otherwise all of them are equal at the table of the Lord."

The Holy See not only teaches but leads by her example. In Rome there are seven seminaries of the Eastern rites where young men are studying for the priesthood in their own rite. The Holy See has strongly urged religious orders to interest themselves in the Church of the orient. So we find various order priests who have changed from the Latin to an Eastern rite in order to labor among these people. In 1917 the Holy Father established the Oriental Congregation in Rome to show his special favor for the Catholics of the orient. All oriental matters must be taken up by this congregation. He deemed its function so important that the president of this congregation is always the Holy Father himself. Its members are cardinals chosen from the Latin and the oriental church. Cardinal Tisserant, who recently visited the United States, is a prominent member of this congregation.

It is the wish of the Holy See that in every major seminary a yearly oriental day should be held. On this day the liturgy of some Eastern rite is carried out with full ceremony; papers are read on the subject, discussions take place, and thus the seminarians become better acquainted with their Eastern brethren. During the Church Unity Octave, which is held each year from January

18th to 26th, special prayers are recited throughout the world for the return of the dissident or Orthodox members of the Eastern Christian world to the unity of the Catholic church.

Knowledge of the Eastern rites in the Catholic Church is a major step in building the bridge of unity for our dissident brethren because these millions of Orthodox Christians are of the same rite and have the same church services as their Catholic brethren. His Holiness, Pope Pius XI, who was called the pope of the orient because of his exceptional interest in and concern for the Eastern Church, has written: "The schism of the Orthodox church has been kept alive mostly by fear and distrust. Catholics are sometimes lacking in a right appreciation of their separated brethren and are wanting in brotherly love because they do not know enough about them. People do not realize how much faith, goodness and Christianity there are in these bodies now separated from the age old Catholic truth. Pieces broken from gold bearing rock themselves bear gold. The ancient Christian bodies of the East keep so venerable a holiness that they deserve not merely respect but our complete sympathy." When elevated to the papacy, Pope Pius XI announced to the world that the principal task of his pontificate would be to labor zealously for the reunion of the dissident Christians to unity with the Catholic Church.

Nifty Names

In our collection of intriguing place names are the following:

West Virginia

Take in Creek
Get in Run
Seldom Seen Hollow
Buster Knob
Stretch yer neck
Jerk in Tight

North Carolina

Shoo-bird Mountain
Big Bugaboo Creek
Weary Hut
Frog Level
Shake a Rag
Chunky Gal



For Wives and Husbands Only

D. F. Miller

Restrictions on Divorced Catholics

Problem: I am a Catholic and I want to be loyal to my religion and to save my soul. I have been the victim of an unsuccessful marriage. My husband left me after two years of marriage, and is now living with another woman. I am in my late twenties. I am working to support myself. What I want to know is why it is said to be wrong for me to go out with men, so long as I am determined never to permit such company-keeping to become serious. You must know that this a very lonesome life. Opportunities for dates come up constantly. Surely I'm not going to be condemned if I go out with somebody every now and then for the sake of companionship and a pleasant evening. Or am I?

Solution: It is innocent-sounding questions like these, and wrong answers, that have been responsible for a large proportion of the cases in which Catholics are today living in invalid marriages and in daily and hourly danger of sudden death and the eternal loss of their souls. With the deepest sympathy for the loneliness of young Catholic men and women whose Christian marriages have failed, we would nevertheless be the worst of counsellors if we did not set down clear Christian principles for their moral guidance.

This is a fundamental principle of both natural ethics and Christian morality: Steady company-keeping is lawful only for those for whom marriage is open and possible within a reasonable time. Anyone who cannot marry because of a vow or because of a previous valid and sacramental marriage may not lawfully keep steady company. By *steady* company-keeping is meant regular or frequent dates with the same person.

Supporting the force of this moral principle is the lesson of experience and the wisdom that comes from psychological insight. Thousands have fallen into the trap devised by the devil for those who cannot marry. "I won't ever become serious," says the divorcee, as she goes out regularly with her boss or attractive male friend. Then the time comes when her feelings overwhelm her reason and faith. It is of the nature of human beings to want marriage, or to fall into sin, if they are attracted to each other and deliberately provide occasions for seeing each other often. To act contrary to these principles and facts is one of the easiest of all the ways there are to lose one's soul.

The Big Money

Any resemblance between the names, characters and incidents in this story to real persons and events is sheer accident.

D. F. Miller

JOE SMITH was a good student in high school. He was also an exceptional basketball player. It was he who, in his senior year, sparked Central High to the championship of the city league, and to victories over outside teams that were rated, on past performance, far above Central. He was the honored guest at rallies, testimonial dinners, alumni banquets, held at the end of the basketball season.

His father loved it. But he took a down-to-earth view of his boy's athletic fame. A successful business man himself, he wanted his son not only to make a name for himself in sports, but to make money, lots of money, when he finished his schooling.

"We're proud of you, son," said big Joe, as the father was called, to little Joe, a name that belied his six-feet-six. "But remember, we want you to get an education for the sake of your future. You're a wonderful athlete now, but your legs and your wind won't hold out forever. I want you to be a successful business man some day. This is America, where an education is worthless unless it teaches you to make money. I don't want you to make the headlines now, and then later on to have to take a job on an assembly line. Money is for those who know how to make it. I want you to remember that when you go to college."

"What college shall I go to, Dad? At least a dozen schools are after me to sign up. They're making good offers, too."

"Well, it doesn't matter too much

what school you go to. One is about as good as another."

"Then wouldn't it be wise to take the one that makes me the best offer?"

"I don't see why not, son. Might as well cash in on your ability as a basketball player. If you can make a bit of cash while getting your education, that's all to the good. After all, money's the big thing in life."

"I've read over the various offers, and here's the best one. Barnes U. offers me free tuition, free board, and the coach there says, not for publication, that the alumni will pay me \$250 a month for my expenses. They will also have a car for me as soon as I enroll. How's that?"

"Looks good to me, Joe. You should be able to bank or invest quite a bit of that \$250 each month, considering what I'll be giving you too. If you do, you'll have a sizeable stake to start on when you finish school. But remember, you have to study too. That \$250 a month will be peanuts compared with what you can make later on if you get yourself a good education so that you can meet the competition in the business world. Take every penny they'll give you, but keep thinking of the bigger money you'll be making later on."

"I will, Dad."

Little Joe had a wonderful time during his freshman year at Barnes. He had little to do athletically except to keep in trim by playing with the frosh. He did not need too much practice,

however. He was what they called "a natural." He kept a file of the newspaper clippings that prophesied what a great team Barnes would have "next year," when little Joe would be in there under the basket.

He was very popular at the University. He was unselfish and easy-going with his Buick convertible. His friends felt it was theirs as much as his, it was so easy to borrow it, or to get little Joe to take them places. Of course he paid for all the gas and upkeep expenses, as well as most of the good time expenses of his gang. Somehow, he never seemed to have much of the \$250 that was delivered to him in cash each month to put into the bank. This worried him at times. His father had counted on his saving a good "stake" by the time he got out of school. It was money that counted in life, his father always said.

What was worse, he wasn't burning up any records in his class work. As a matter of fact, his student adviser, an understanding man who had a deep interest in basketball, kept shifting him around from course to course. When, at the mid-semester exams, he flunked his math, the student adviser told him he just wasn't the mathematical type, and shifted him to a lecture course under a prof who demanded nothing more than that his students be present physically while he lectured. The adviser also fixed it with the president of the University so that his flunking would not be held against him.

Little Joe continued to feel vaguely uneasy about letting his father down, but he couldn't do much about it. But when he got into his sophomore year, and the basketball season began, everything seemed wonderful. He was even better than the sports-writers had predicted. Barnes moved up into the ranks of the ten best teams as voted by the Associated Press. Before the season was

half over it was pushing Kentucky for the lead. And the sophomore student adviser, who also loved basketball, kept an eye on little Joe's scholastic progress. As soon as he began to look weak in one course, he would shift him to another that would be less taxing on his brain.

In his junior year, little Joe began to get panicky over his finances. His father had taken it for granted all along that he was salting away quite a bit of his \$250 a month. He would make remarks like this: "That old bank account must be a pretty good size by now, eh, Joe?" Once, after a game in which Joe shone with even more than usual lustre, racking up 36 points to break the school's individual scoring record, his father even gave him a check for \$500 and said: "Here, add this to your bank account. That game was worth it." Joe didn't tell him that the \$500 came just in the nick of time. It took care of a couple of creditors who had been hounding him.

It was in his junior year that little Joe decided to take measures about his financial worries. The \$250 were usually brought to him in his room by an elderly business man of the University town, who would sit down for a few minutes after handing him the fat envelope, and talk, with adulation in his eyes, about this game or that in which Joe had starred. When the man came at the beginning of January, Joe said to him:

"I'm finding it a little tough to get by on the \$250."

The business man's face suddenly lost its smile, as if a customer had questioned his prices or his ethics.

"Is that so?" he said distantly.

"Yeah." Joe continued with the words he had rehearsed to himself a hundred times. "I was half thinking I might have to quit school and take a

job for the rest of the semester. Got some pretty good offers. Not that I want to give up getting an education. I could work at one of these jobs for six months, or even a year and a half, and make some jack. Then I could go back to school and finish my junior and senior year."

"What school would you go to?"

"Oh, any one of several. Half a dozen have offered to pick me up after a year or so."

The business man registered panic. He didn't know much about university procedure, and he knew less about little Joe's scholastic standing. He had made substantial contributions to Barnes, and he left scholastic matters in the hands of the board. But now he saw Barnes' basketball team going into an eclipse. Slipping out of the first ten. Dropping down to where it wasn't even mentioned in the Associated Press polls. Such a thing was unthinkable. He swung into action.

"Oh, I'm sure you won't have to do that. I'm sure we can do something about that. You just let me talk to a few of the boys around town. You stay in there and keep on winning those games for Barnes, and I think I'll have good news for you by the first of February."

The first of February there were \$500 in the fat envelope that the business man brought to little Joe in his rooms.

"It's the money that counts." These words kept ding-donging in little Joe Smith's mind. "Take everything they'll give you, but remember, that's peanuts compared with what you can make after you get to the top." He wasn't doing very well by his father's principles. The old man thought he was saving a lot of money. He didn't have a cent in the bank nor anywhere else. The old man thought he was getting a good educa-

tion, preparing himself to step right in to an executive position. The old man didn't know how his son was being coddled through the easiest and most useless courses in the University.

Nobody knows how perfect strangers sometimes find out about the dilemmas in which young men find themselves. At any rate, it was a perfect stranger who sat down beside little Joe in a coffee shop one Sunday evening and opened the conversation with these words:

"You don't know me, Joe, but I'm one of your fans. Saw you make monkeys out of the opposition many a time."

Joe always warmed to his fans. There's something about fame. You never get enough of it. He smiled his appreciation.

There was nobody around. The man didn't raise his voice. "Too bad, though, I've often thought, that a kid with your abilities gets so little out of it."

"What do you mean?" said Joe, thinking of his father's words of a few years back: "Take everything they'll give you, but keep thinking of the bigger money."

"Well, here you've brought a fortune to Barnes by packing 'em in at the games, and you've made it famous all over the country. You've put this town on the map and brought all kinds of business to its merchants. What do you get out of it? I suppose they give you a few hundred a month, for expenses. I know how it goes. Somebody gets all the gravy."

"Yeah," said Joe. "They've cashed in all right."

"Finish your coffee, and let's take a walk," said the stranger. "And just call me Jake."

They went out into the darkness. At the end of their walk Joe had made a deal. There would be \$5000 a game delivered to him in cash, if he would just keep the score within a certain mar-

gin designated by Jake before each game. He didn't even have to lose a single game. Sometimes he'd have to try to see that his team won by less than eight points, sometimes by more than ten, and so on.

"You're so good," said Jake, "that it'll be duck soup for you. Of course, if a big game comes up and I ask you to lose, you can always refuse. But it would be \$10,000 in your pocket in a case like that."

He wouldn't throw any games completely, Joe thought to himself. He'd be satisfied with the \$5000 a game. This was it. This was the big time. This must be what his father meant when he said: "Take all they'll give you, but keep thinking of the big money ahead." Why, there were 10 games left on Barnes' schedule this year alone. That would be \$50,000 if he played 'em right. And maybe a couple of post-season games at a higher rate. He was in the big money!

It was three days before big Joe could trust himself to visit little Joe in jail. When the headlines first appeared in the newspapers, "Joe Smith Jailed for Deal with Gamblers," he had gone into a paroxysm of righteous wrath. He would disown his son. He would never talk to him again. He would cut him out of his will. He wouldn't give him a penny if he were starving. The boy had disgraced his parents, his school, his team, his country. Let him take his medicine.

The family worked on old Joe, how-

ever, till finally he consented to go and talk to his son. His temper had cooled, but he didn't know what he would say. He didn't get a chance to say anything. Little Joe did all the talking, and this is what he said:

"So you've finally come to see me. I've been waiting for you. I'm here because of you. I followed your principles. You told me to take everything they would give me, but to keep looking for the bigger money. Just as you said, I looked for it, and I found it. That's what put me in jail. You put me here. Now get out. Whether I serve time or I don't, when I get out of this I'm starting over. And I want none of your advice and none of your money — ever."

Big Joe left. Everybody said he looked ten years older after that day.

The president of Barnes University issued a statement to the effect that a thorough investigation would be made of the entire athletic program at the University. Work continued, meanwhile, on the new gymnasium.

The president of the alumni association of Barnes university issued a statement to the effect that, while the alumni did not favor the abandonment of basketball on the part of their alma mater, they would cooperate with every effort on the part of the University to maintain high moral standards for its athletes.

The basketball coach resigned, in tears.

The gamblers said nothing. They just went on betting.

"He's Up - He's Down"

From *The Exhibitor* comes the following throbbing advertisement for a picture called "The Flame."

"A tense and taut thriller guaranteed to keep you on your toes from start to finish."

Then a few lines further on: "Here's a film that will knock you off your feet."

Boston's Strange Religions

This is the second part of a study of Brook Farm, a religious experiment that began and ended in New England a century ago. The experiment led many into the Catholic Church, and still sheds revealing light on the principles of true religion.

J. E. Doherty

Visitors came frequently to Brook Farm in the beginning, especially Channing, Emerson, and Bronson. Here at various times the poets Lowell, Whittier, Longfellow, as well as James Very, were found; other lights were George Bancroft and Horace Greeley. Henry David Thoreau came only once, but, as it did not suit him, he returned to Concord to protest against the abuses of society in his own way. He resigned from all things that he had never joined anyway, squatted as a hermit on a neighbor's property which he thought was No-man's Land. When taxes were demanded, he protested and languished a short while in jail until a friend insisted on paying them for him. Bronson Alcott went forth to found another community, supposedly an improvement on Brook Farm, called Fruitlands. The most dangerous visitor was Albert Brisbane. Since the Farm was not making ends meet, he sold Ripley the Socialist doctrine of Fourier, a French freethinker. The Farm began to put Fourier's teaching into effect by inviting all classes to come to the Farm without discrimination. A surly and ungovernable element crept in. Then parents began to hear about some of the weirder teachings of Fourier, especially as regards sex and children, never of course put into effect at Brook Farm, but enough to frighten away prospects. Money was raised to erect a great building called a Phalanx, something like our modern phalansteries. When it

was just completed, it caught fire and the experiment was over.

Something permanent was established by the Farm, however. Ripley founded a Transcendental journal called the "Dial." Into this, the great Transcendental authors poured their thoughts and many of their pieces are immortal. The editor was Margaret Fuller — she who wished to make woman not equal but superior to man. She admitted one day that she had spoken to every great man in America and found none her intellectual equal. She went to Italy, married a Count Ossoli and was later tragically drowned.

The other permanent fruit of Brook Farm was the producing of a genuine Mystic. Even Protestant students of the movement admit that while the others were visionaries, Isaac Hecker was genuine. He came to Brook Farm at the advice of Orestes Brownson. Finding it not sufficiently ascetical, he went over to Fruitland with Bronson Alcott. He returned after a short time shaking his head. Alcott spent most of the day speaking Transcendentalist nonsense. He was later to become famous as an educator of children, but he was impractical and helpless until rescued by his daughter, Louisa May, the author of "Little Women." In one of his reveries he was quoted as saying: "I am God. I am God; I am greater than God. God is one of my ideas. I therefore contain God. Greater is the container than the contained. Therefore I am greater than

God."

Back at Brook Farm, Hecker found that a movement towards Catholicism had started, but it was not reaching the essentials. He left to become a Catholic, then a Redemptorist priest, and at length obtained permission from the Holy See to found a Congregation of his own, called the Paulists, to work for the conversion of non-Catholics. He returned to his old companions, himself an apostle.

Sarah Stearns, niece of the Ripleys, became a Catholic and a nun. Mrs. Sophia Ripley, through Isaac, then found rest in the Catholic Church. She gave herself up to work for the poor in the slums of New York while her husband slaved for the rest of his life as an editorial writer for the *New York Tribune* to pay the debts of Brook Farm. Mrs. Ripley contracted cancer and died as a saint. Her body was brought to Boston for burial and Ripley returned again to the scene of his dreams. He went almost in a trance to the Catholic Church where the Requiem Mass of burial was to be sung. About to enter he was staggered to find himself once more in his own beloved church on Purchase Street. It had since become a Catholic church. The effect of this experience was great and afterwards Ripley promised Father Hecker that when he was dying, he, too, would send for Isaac to take care of him. Sure enough, in 1880 Father Hecker was summoned to the bedside of his dying friend. On arrival he was met by the nurse who said that she had been trying to get the message to him the evening before and all that day. Now Mr. Ripley had lapsed into a coma, but Isaac knew his desire and did what he could for him.

Another, strongly attracted to the Church, was Nathaniel Hawthorne, the greatest figure in American literature. Many of his writings show this sym-

thy which was inherited by his daughter, Rose Hawthorne, whose story is touchingly told in Katherine Burton's "Sorrow Built a Bridge." Sorrow was for her a bridge into the Church; her sympathy for the suffering of the poor led her to become a nun and the foundress of the Sisters of Providence, whose work is the care of the penniless, stricken with incurable disease and abandoned. Hawthorne had been at Brook Farm almost a year, until shoveling cow dung for the Transcendental heifers had lost all romance for him. In his "Blithedale Romance" he romanticizes the whole experiment and describes amusingly the dignified, starry-eyed farmers in their ludicrous dress. But his genius has made the Farm live in literature forever.

Hecker's success with Emerson, Thoreau, and Alcott was less striking. When he had been drawn to the Catholic Church, these three, all of whom were very close to him, had tried to steer him to the Shakers instead. Now when he returned as a Catholic missionary to preach at Concord, they did not come to hear him. He met Emerson on the street, but, as they chatted, the sage of Concord would not look him in the face. Alcott asked, jestingly, "Isaac, why can't you make a Catholic out of me?" Father Hecker stooped and tapped the seer's knees. "Too much rust here," he said. In the end, Isaac met that frustration which all experience with those who make their own minds the only test of truth. He went away murmuring impatiently, "Three consecrated cranks!"

Brook Farm then was the high point of this movement. It was by no means completely a failure and it may be that some day a Catholic group, inspired by the same ideals, united in the life of the Liturgy, sustained by the Mass and the sacraments and under the Church's authority, will make a success of another

Brook Farm. It should learn much from these sincere men and women.

But the Transcendental movement still went on. The next step, a brash one, was taken by Theodore Parker and he followed the "inner light" to its inevitable conclusion. Parker resembled Brownson in many ways. He was a rude giant, described by Emerson as a Savonarola, "the man of nature who abominates the steam-engine and the factory. His vast lungs breathe independence with the air of the mountains and the woods." As a minister he had won a great following in Boston by preaching Brownson's doctrine of social reform. He was the only one of the Transcendentalists who could approach Brownson as a philosopher, but he was reckless. He, too, was largely self-taught, though he worked his way through Harvard. He put up Emerson's doctrine in athletic dress, but, whereas Emerson was obscure, he was blunt. After Parker's sermon called the "Permanent and Transient in Christianity," there was no one in Boston who did not recognize that Christianity had been reduced by the Transcendentalists to a mere natural religion.

The most devastating analysis of Parker's views was made by Orestes Brownson reviewing Parker's work, "A Discourse on Matters Pertaining to Religion." Brownson said of Parker later, "Mr. Parker at that time was one of my highly prized personal friends, a young man full of life and promise. His boldness, firmness, courage, and independence were striking, and would have deserved very high reverence if they had been exhibited in the cause of truth, not simply in the cause of Mr. Theodore Parker. Nevertheless, he has not belied his early promise and is undeniably one of the most distinguished Protestant ministers in the United States."

After Orestes' conversion, Parker paid his respects to the one to whom his development owed much. It was a backhanded slap . . . "Mr. Brownson, then a Unitarian minister and a 'skeptical democrat' of the most extravagant class, but now a Catholic, a powerful advocate of material and spiritual despotism, and perhaps the ablest writer in America against the rights of man and the welfare of his race." This was to be a familiar sneer, for Parker's writings opened Brownson's eyes to the ultimate atheism of the "inner light" and he was now well on the road to the Catholic Church. Later centuries have found Brownson's social writings a guide not to material despotism but to economic freedom and it may be that they will also help others to find spiritual freedom within the Catholic Church.

As a convert looking back, Orestes gives an unforgettable summary of this period in Boston: ". . . Men are beginning to understand that Protestantism is no-churchism; is no positive religion, and while it serves the purpose of criticism and destruction, it cannot meet the wants of the soul, or erect the temple in which the human race may assemble to worship in concord and peace. Unitarianism has demolished Calvinism, made an end in all thinking minds of everything like dogmatic Protestantism; and Unitarianism itself satisfies nobody. It is negative, cold, lifeless; and all advanced minds among Unitarians are dissatisfied with it, and are craving something higher, better, more living, and life-giving. They are weary of doubt, uncertainty, disunion, individualism, and crying out from the bottom of their hearts for faith, for love, for union. They feel that life has well-nigh departed from the world; that religion is but an empty name, and morality is mere decorum or worldly prudence; that men neither worship

God nor love one another. Society, as it is, is a lie, a sham, a charnel house, a valley of dry bones. O that the Spirit of God would once more pass by and say unto these dry bones, 'Live.' So I felt, so felt others, and whoever enjoyed the confidence of the leading Unitarian ministers in Boston and its vicinity from 1830 to 1840 well know that they were sick at heart with what they had, and were demanding in their interior souls a religious institution of some sort, in which they could find a shelter from the storms of this wintry world, and some crumbs of the bread of life to keep them from starving. Not only in Boston was this cry heard. It came to us on every wind . . . Men had reached the center of indifference, under a broiling sun in the Rue d'Enfer, had pronounced the everlasting 'No.' Were they never to be able to pronounce the everlasting 'Yes'?"

What then was Transcendentalism? It was a name given to them, Emerson said, nobody knows by whom, or when it was first applied. Some tried to find a philosophical basis for it in the writings of Kant and Cousin, but the Boston group did not know it as such. Hawthorne, after his experiences with it, described it as a mental meal of "smoke, mist, moonshine, raw potatoes and sawdust."

What it was in practice was the reliance on an "inner light" or glow in one's own soul. It might possibly be due to the Grace of God, but could very well also be an emotion, a passion, or a selfish whim. The Transcendentalists denied original sin and consequently saw man's nature as incorrupt and unweakened; they realized no "great danger" in relying on it alone. Brownson afterwards declared it to be the ultimate principle of Protestantism. If private judgment be the root principle of Protestantism, then the Protestant

must rely eventually on the inner light in his own soul. For if he rejects all external authority he will finally reject the authority of reason in favor of what he feels is an immediate perception of truth.

Is not this in fact Protestantism today? The former editor of the *Christian Century* (the most widely read Protestant weekly), Charles C. Morrison, before his retirement wrote a series called, "Can Protestantism Win America?" One most startling article was called, "The Protestant Abuse of the Bible." In it he revealed a blind worship of the Bible as the great weakness of Protestants; as though it were an immediate revelation to the individual, inspired even in its English translation down to every dot and comma. This blind adhesion to the authority of the Bible in its literal sense, he said, is due to the influence of John Calvin. He declared it has led to the most ludicrous interpretations of God's revelations among Protestants and has weakened their faith.

What does he advocate? A return to another tradition, the tradition of Martin Luther. Luther in the beginning, Mr. Morrison reveals, did not rely blindly on the Bible, but on the authority of Christ. "If anyone appeals to the Bible against me," said Martin, "then I appeal to Christ against the Bible." But how could Martin appeal to Christ since he had rejected the authority of the Church, the authority of tradition, by which Christ's teaching could be known, and was now rejecting even the authority of the Bible? The answer is obviously that Christ's authority was in Martin's own mind. He had a private revelation, an "inner light" to which he appealed as to Christ. Mr. Morrison cites with approval the occasion when Luther threw the Epistle of Saint James out of the Bible as an

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"epistle of straw." In the face of fifteen centuries of Christian Tradition this has always seemed rather arbitrary to Catholics, but it now appears that it was not so arbitrary as long as Martin appealed to his own inner light!

If this is the hope of Protestantism, Mr. Morrison need not wait. This is obviously the trend of the Protestant faith today. The effect of the doctrine of the "inner light" can be clearly traced in an inevitable sequence and nowhere so clearly as in its relation to the Bible. In Braden's *Varieties of American Religion*, a division of all Protestant sects can be made into five general categories. These are: the Fundamentalists, the Orthodox Protestants, the Liberal Protestants, the Radical Protestants, and the Humanistic Protestants.

All can be recognized by the relation of the Bible to their "inner light." The Fundamentalists are those sects, still the most fervent, but least learned, who appeal literally to the Bible as final authority. The Orthodox Protestants ac-

cept the authority of the Bible as supernatural, but hold that the revelation of God is not finished and the Bible is to be interpreted by further revelations given to individuals. The Liberal Protestants treat the stories in the Bible as myths or legends, but see its value as a source of inspiration and religious experience for the individual. Radical Protestants make Social Reform their Gospel and interpret the Bible entirely according to this end. Humanistic Protestants make natural man, himself, his own ideal and accept in the Bible only that which furthers this ideal.

Who does not see that these sects, by robbing the Bible progressively of its supernatural character, follow an inevitable evolution and parallel the steps taken by the Transcendentalists who ended up with a merely natural religion. If this is the best to be hoped for from this trend of modern Protestantism, then Brook Farm is a fitting symbol, for today it is a cemetery in West Roxbury where Catholics bury their dead.

Cure-All

Apparently the people who lived a hundred years ago became as annoyed with the flamboyant advertisements of the time as some of us do today. Cruickshank's *Album* quotes the following satirical piece, in reference to a patent medicine which apparently was the subject of extravagant claims:

"Sir: I beg to inform you that a poor man was blown to bits by the explosion of a Powder Mill on Hanslow Heath. His wife, who happened to be passing at the time, carefully picked up the fragments and placed them together, and by administering a dose of Universal Medicine, He was able to walk home and eat a hearty meal of bacon and cabbage. If any person should doubt the above, refer him to me.

Your obedient servant,
Giles Gammon

P.S. I forgot to add that the woman in the hurry of the moment made a small mistake by placing the head of a donkey, which had been blown off by the explosion, upon her husband's shoulders instead of his own. But she says it is of little consequence, as very few of his acquaintances could see any difference."



Test of Character (99)

L. M. Merrill

On Unappreciativeness

"He didn't even say 'Thank you,'" is the disgusted comment often made about unappreciative persons. They look for and accept small and great favors and gifts from their fellow-men without giving a sign that they have received anything more than was in justice due to them. They are incapable of true friendship because friendship essentially consists of mutual giving and sharing between two people. The unappreciative are always ready to receive, but they rarely, if ever, give — even their thanks.

Sometimes unappreciativeness is due mostly to thoughtlessness, which, in turn, is due to lack of proper training in childhood and youth. It requires patience and perseverance on the part of parents to succeed in teaching their growing children to say "Thank you" for anything that is given to them, but the effort will have a far-reaching effect on the life of the child. The child who does not learn gratitude early will have to go through life without many friends.

Sometimes unappreciativeness is due to deep-seated selfishness. Again this is due, in many cases, to the manner in which a person was reared. Parents who not only fail to teach a child to express gratitude, but who spoil it by giving it everything it desires and more, are presenting society with one more selfish and egotistical member. The spoiled child becomes the self-centered adult, who thinks that the world owes him everything he wants or needs. He has been trained by his parents to expect to get things for nothing, and this, of course, makes him incapable of the noble sentiment and humble expression of gratitude.

Those who rarely show gratitude toward their fellow human beings are usually, too, those who have never been inspired to think of or express gratitude to God. All good gifts come from God, said St. Paul, and this includes the gifts that come through the hands of other human beings. One who has never learned to thank God for the great gifts of life, redemption, grace, free will and heaven, will not be likely to think of showing gratitude to those who are the instruments of God's lesser gifts to them.

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters should be signed, and full address of the writer should be given.

Grand Rapids, Michigan

"In the article, 'Other Sheep of the Same Fold', in the May issue, I find no less than two statements which, in my opinion, are erroneous. The author says that the first twenty popes were Easterners. If you consult the *Annuario Pontificio*, with the recent revisions made by Monsignor Mercati, which gives the names and birthplaces of the first twenty popes, you will find that most of them were born in the West. Nine are listed as born in Rome, four in Greece and seven from the East and other places. The author also says that the disagreements between Pope Nicholas I and Photius, patriarch of the East, were eventually settled. This is contrary to what Cardinal Gibbons states in 'The Faith of Our Fathers': 'In 859 Photius addressed a letter to Pope Nicholas I, asking the Pontiff to confirm his election to the Patriarchate of Constantinople. In consequence of the Pope's conscientious refusal Photius broke off from the communion of the Catholic Church and became the author of the Greek schism.' The same fact is related in the book, 'A Christian Apology,' by Paul Schanz, D.D., Ph.D.

C. D."

The birthplaces of the first twenty popes do not constitute a good argument as to their nationality. People of Eastern nationality lived in many places of the West — in Rome, Greece, Africa, and many parts of the Roman empire. Moreover the birthplaces listed for the first twenty popes are largely a matter of conjecture; there is no absolute historical certainty about them. There are, on the other hand, a number of historical indi-

cations that the majority of the first popes were of Eastern origin: all the first eight ecumenical councils of the Church were held in the East; Peter was surely an Easterner and very probably attracted other Easterners to Rome with him, etc. As to the disagreement between Nicholas I and Photius, we read in the pamphlet, "Quizzes on Non-Catholic Denominations," published by Rumble and Carthy, that "Photius made peace with Pope John VIII . . . and the reconciliation endured as long as Photius lived." The Eastern schism had its beginnings in 859, but it became a matter of permanent history and complete separation only in 1054.

The editors

Baltimore, Maryland

"I am renewing my subscription . . . I find *THE LIGUORIAN* very interesting, inspiring and educational. But there is one point on which I cannot see eye to eye with you. That is unionism. It is just as wrong for the unions to abuse their power as it is for employers to abuse theirs. In the unions we have a monster which has gotten out of control. They have brought money, pleasure and leisure in abundance to the working man, but what is the result? Paganism, birth-control, drunkenness and utter contempt of God's laws. We had a little of this when I was growing up (I am 58) but now it is universal and thorough. When I was a boy we were poor, we had to work hard, and had very little pleasure. But these things seemed to bring us closer to God. What is better for the people, a lot of money and the general evil that goes with

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it, or a little money and greater loyalty to God? . . .

A. B."

We have stated emphatically a hundred times that it is just as wrong for unions to abuse their power as it is for employers. We have denied, and we still deny, that American labor unions constitute a monster that should be destroyed. Our life, too, has spanned the period when unions were weak and unimportant to the present when they are relatively strong (though not so strong nor complete in coverage as they should be). We wish we could paint the contrast we have seen with our own eyes, between men trying to raise families on a pittance or a dole handed out by employers, and union men who have achieved a semblance of security. The evils our correspondent describes, paganism, drunkenness, birth-control, contempt of law, are every one of them as common among the employer class as among workers. There are also examples of high civic and Christian virtue among both classes. The unions have made possible such virtue for many men who, had there been no unions, would be Communists today.

The editors

Akron, Ohio

"I cannot understand all the fuss about television. We have had a set for two years. It did not take us long to pick the shows we think are fit for all the members of our family. The news, baseball, football, and some prize-fights, interest my husband and sons. The circus, children's hobby clubs whose jackpot questions are taken from the Bible, are the best shows for the children. I suppose we are spoiled by the fine Cleveland station WEWS. Its local shows are clean and worthwhile. When the shows are unsuitable we turn them off and listen to fine music or read good books. I believe that too many people buy a television set and then forget that there are other ways

to spend their time.

Mrs. C. M."

Yes, too many people do forget that there are other and better ways to spend their time than by chaining themselves to a television set. The danger is insidious and self-perpetuating. Too much time at television means less time for reading, thinking, creative action. The less of these things one does, the more one has to fall back on television to pass the time. In the end he retains just two accomplishments: sitting and looking.

The editors

Buffalo, N. Y.

"Today, in a church vestibule, I bought a copy of THE LIGUORIAN for the first time in my life. It was the March issue. What prompted me to buy it was the article, 'Communists and the CIO'. About 12 years ago Father Charles E. Coughlin brought the Communistic domination of the CIO to the attention of the public. Many Catholic editors ridiculed him for making such a baseless statement, and I think you were among them. I notice that you have changed your erroneous opinions. But you are too optimistic. We have reason to suspect the sincerity of their conversion. It is the fashion to shout against Communism. The materialistic-minded leaders have not been eliminated from the labor unions. Utilitarianism is their Gospel. Christ is ignored by them. I have never seen a religious magazine 'devoted to the unchangeable principles . . . of democracy.' Are these principles different from those of monarchy or any other legitimate form of government?

Rev. J. D."

THE LIGUORIAN has never been taken in by the N. A. M. propaganda that all unions were communistic. It has always granted that some were ruled by reds, and has rejoiced that many of these have been wrested from such control . . . There are unchangeable principles of democracy, considered not as a political

Too Poor For Judas Iscariot

A story of mysterious intrigue, the case of Judas Iscariot repays those who try to fathom it with new understanding of and devotion to Christ.

R. J. Miller

THE TREASON of Judas Iscariot had its roots in the poor and unworldly life led by Jesus Christ.

Like many another feature of the Gospel story, the tragedy of Judas is presented in only a few brief clues. Lovers of Christ through the centuries, however, have found themselves intrigued and challenged by these clues, and have discovered it to be an absorbing task to try to piece them together. It may almost be said that the modern devotee of mystery and detective stories, as he traces down the clues in some such story to the last revealing chapter, is only doing in the non-religious field what has been the occupation of countless devotees of Jesus Christ for the past two thousand years in their meditations on the life and passion of Christ.

In the case of Judas Iscariot there is a particularly baffling and challenging mystery. On the face of it, the case might seem simple enough. He sold his Master to His enemies for money, out of avarice, "because he was a thief," to use one of the clues given in the Gospel of St. John. But on closer study, the case develops and branches out into something far more complex than thirty pieces of silver. Other clues are given in the Gospel, other motives suggested; sinister characters appear in the background:

now Satan entered into the heart of Judas Iscariot

until we find ourselves confronted with

a tangle of motives, clues, and plottings to absorb the interest of anyone who loves a mystery, with particular appeal for friends of Jesus Christ and lovers of the mysteries connected with His life and personality.

It is from this latter standpoint that we undertake our own investigation of the "case of Judas Iscariot." We are not doing so to make a hero out of the traitor; unbelieving writers of lives of Christ and romantic authors have devoted sufficient effort to this glorification of perfidy. We are engaged in investigating a crime. Moreover, we know the criminal, and so our main concern is not to establish his identity. Rather, our particular investigation has for its object to trace the criminal's activities leading up to the crime for the purpose of establishing, to the extent that we can, the identity, the behaviour, the manner of life of his Victim, which caused the criminal gradually to turn against Him and perpetrate his crime.

With this in mind, we mean to seek out the clues supplied by the evidence and test them against a certain theory for the crime. Various such theories have been suggested, of course, by investigators through the centuries, and ours is not particularly new. Briefly, it is this: the criminal, Judas Iscariot, was led to commit his deed of darkness because he had allowed himself to become disgusted with the poverty and lack of earthly promise in the life of Jesus Christ.

At the outset it may be observed that

even if the only motive for the crime of Judas were avarice, we should still have here some definite clue that he regarded the life of Christ, and the kind of life he was supposed to be leading with Christ, as too poor.

But there are other clues in the Gospel record which make the "avarice only" theory insufficient. In fact there is an abundance of clues. And for the sake of showing how well the case of Judas Iscariot can qualify as a true mystery story (and even at the risk of seeming to verge on the improper in so solemn a setting) we can enumerate them as follows. There is the clue of the discarded purse and the clue of the broken halter; the clue of the missing treasurer, the clue of the quarrels, and the clue of the kiss; the clue of the cynical question; the clue of the wasted ointment; the clue of the bungled opportunities; the clue of the unwilling king; the clue of the ghost upon the lake; and the clue of the several devils.

An intriguing list, to be sure; and many a good mystery story (to say nothing of the poor ones) has had far less to go on than this mystery story from the Holy Gospel!

Not a few of the commentators on the Gospel have noted the significance of the clues of the discarded purse and the broken halter, although as a rule they have hardly ventured to qualify them in so strikingly modern a fashion. Their deductions run as follows: the conduct of Judas after he had betrayed his Master does not seem to square with what one might expect of the typical grasping miser. Hardly did he have the precious purseful of silver in his grasp than he discarded it!

And now Judas, His betrayer, was full of remorse at seeing Him condemned, so that he brought back to the chief priests and elders their thirty pieces of silver. I have sinned,

he told them, in betraying the blood of an innocent man. What is that to us? they asked him; that is your affair. So he left them, throwing down the pieces of silver there in the temple.

Remorse superseded avarice, that is plain; but in the case of the typical miser, remorse very rarely makes its voice heard so promptly and overwhelmingly. Especially remorse so intense as that of Judas:

He went out and hanged himself with a halter . . . and then falling down, his body burst open and his entrails all came out.

We might remark here in passing that the clue of the broken halter and its gruesome consequences could lead also to a certain deduction as to the personal appearance of the living Judas Iscariot (as bits of stain on the fingers and mud on the shoes used to lead a well-known detective in the world of fiction to deductions as to the professions and habits of his clients). If the halter broke under the weight of Judas (such is our own deduction) it could be plausibly argued that he must have been a man of heavy build and corpulent figure, especially in view of the repulsive effect of the accident!

But that is only by the way in our present investigation. For our purpose, the clue of the broken halter leads us to deduce that other motives more powerful and sinister than avarice had been at work upon the traitor apostle. And following up that deduction, we find confirmation in the clue of the missing treasurer.

It is a fact that Our Lord gave Judas as a position of particular responsibility in the apostolic college, naming him, as He did, treasurer of the group. Judas "carried the purse", as St. John says. It follows, therefore, that Judas was one

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of the more prominent among the Twelve. So secure was his position, indeed, that even after he had left the Last Supper to accomplish his fatal purpose, not one of his colleagues suspected foul play, or saw any cause for alarm, in the clue of the missing treasurer. Our Lord had leaned across the table and said to him:

What you are going to do, do quickly!

And St. John adds:

None of those at the table realized why He said this to him. For some thought that since Judas carried the purse Jesus was saying to him: Go and buy what we need for the feast, or telling him to give something to the poor.

Thus we have Judas occupying a prominent position and viewed as completely trustworthy by the other apostles even after his sacrilegious bargain with the chief priests, and when he was on the very point of putting it into effect.

The next clue, the clue of the quarrels, throws even greater light on the place Judas held among the Twelve. These quarrels were the repeated disputes among the apostles as to which of them was going to be the greatest in Christ's kingdom. One such quarrel took place as late as the very night before Our Lord's passion and death, right at the Last Supper. Now the Evangelists in reporting these quarrels only state the fact, and give us no details as to the rival claims put forward, or who among the apostles seemed to be the chief contenders for the honor.

But may we not be justified in making the deduction that Judas Iscariot was far from reticent in these quarrels, and could make out quite an argument for himself on the basis of the distinc-

tion he already enjoyed as business manager or treasurer of the apostolic college? The very silence of the Evangelists on details would serve to suggest as much: they were unwilling to admit even in retrospect that the traitor at one time had his arguments for being the first of the friends of Christ.

And here we may take up the clue of the kiss. The traitor's kiss has come to be a symbol for the very lowest depth of perfidy; but it has other meanings too. For instance, on Holy Thursday night, after Judas had left the Last Supper and was plotting with the police as to the best way to put Jesus into their hands, the question came up of some signal for the soldiers so that they would be able to seize the right man in the crowd. The nature of the case required that the signal be something that would not arouse suspicion; something of ordinary, everyday occurrence. The fact that the signal agreed on was a kiss must mean, therefore, that it was an everyday occurrence for Judas Iscariot to be saluting Our Lord with a kiss.

Now it so happens that as far as direct statements in the Gospel give us to know, this is the only time in His life that Our Lord was greeted with a kiss. St. Mary Magdalene, it is true, kissed His feet as a penitent. But Judas Iscariot is the only human being of whom the Gospel says in so many words that he kissed the sacred face of Jesus Christ.

Beyond a doubt there were others: His Immaculate Mother in the first place, then St. Joseph; very likely also all the other apostles. But the fact that Judas could do it, and did do it, as something just as ordinary as two friends calling greetings when they meet on the street is a clue of certainly no mean importance regarding the position of Judas among the apostles and even in relation to Our Lord Himself; a posi-

tion much more favored, much closer, than we should be otherwise inclined to believe, now that his crime has thrown its shadow on all his life.

Thus while the clues of the discarded purse and the broken halter lead to the deduction that Judas had other driving motives for his betrayal than mere avarice, the clues of the missing treasurer, the quarrels, and the kiss give us a key as to just what these motives were: namely, pride and ambition. The fact of his betrayal itself is evidence that he considered himself disappointed in his ambitions or in Our Lord Himself. Christ's life and conduct were such as to offer no future to his worldly, ambitious spirit, and he resolved to look out for himself; to abandon what he considered an impractical, bungling dreamer and His aimless wanderings and preachings; to break off with a Leader whose poverty and financial ineptitude and general unworldliness were bound sooner or later to bring ruin on Himself and all His associates. And since the poor bungler (as the traitor viewed Our Lord) was doomed to come to grief anyhow, the avarice of Judas entered the scene on the heels of his pride and disappointed ambition to prompt him to make a good thing out of it for himself and turn the Man over to His enemies for a price.

Besides the avarice, the pride, and the ambition, there is still another motive revealed to us in the evidence, and with particular force in the clue of the cynical question, namely, the motive of unbelief. Judas seems never to have accepted Our Lord for the Son of the living God, or at any rate he very early gave up whatever faith he may have had in the beginning; there are unmistakable clues to this fact as much as a year before the passion of Christ. These clues will be brought under investigation in a later article; for the present,

we shall conclude this one with a brief examination of the clue of the cynical question.

At the Last Supper Our Lord caused a sensation by announcing that one of His chosen Twelve was about to betray Him. Eleven of the Twelve, thunder-struck, asked fearfully,

Is it I, Lord?

And Judas Iscariot, close to Our Lord at the table, looked into his face and repeated with the others in the general confusion:

Is it I, Lord?

And Jesus replied:

You are the one.

To one who considers the scene and the background carefully, this question at this time from the traitor's lips bears all the marks of a cynical sneer.

He had lost faith in Christ more than a year before. He was disgusted with His poverty-stricken life, and cold-bloodedly determined not only to desert Him but to sell Him to the murderous hate of His enemies.

Now, hearing his companions babbling foolishly (as he chose to consider it) their bewildered queries: "Is it I, Lord?" he takes up the question himself, mockingly making sport of their simplicity and ignorance by mimicking their very words and tone:

Is it I, Lord?

looking straight into the eyes of Jesus as he did so. Brazen, cynical contempt breathes in the very words. It is as if he were saying:

Go ahead and tell them that I am about to

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betray You. Why should I not? What do You have to offer? And what are You able to do about it?

Avarice, ambition, pride, contempt, unbelief, thus formed at least part of the tangled skein of motives for Jud-

as's betrayal of His Master. And the key to all of them lies in the poverty-stricken unglamorous life that Christ had chosen for Himself on earth. Jesus Christ was too fond of a poor man's lot to be good enough for Judas Iscariot.

Majesty of the Mass

"To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass. I could attend Masses forever, and not be tired. It is not a mere form of words — it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is the awful event which is the end, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfill their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning, 'What thou doest, do quickly.' Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one, then another. Quickly they pass; because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. . . So we, all around, each in his place, look out for the great Advent, 'waiting for the moving of the water.' Each in his own place, with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate, but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different, but concurring in sweet harmony, we take our part with God's priest, supporting him, yet guided by him."

Newman, *Loss and Gain*

The Ark

"What shall we think of the present-day Church which man said was dead? The tempests of men and the ages unleashed their fury against her in order to engulf her. Like the Ark she has survived the deluge, and, each time, found new shores for greater growth. Today, as before, the world will not be saved from the deluge without the Ark. Today as then "the spirit of God moves over the water" and sends the dove His living symbol with its branch of olives. This frail witness of an unexplored continent in no way resembles dead leaves; she has the grace and the dewy freshness of Spring."

Cardinal Suhard in *Growth and Decline*



Thoughts for the Shut-in

L. F. Hyland

On Worrying

There are some forms of worry that it is not easy for a shut-in to overcome. No one who knows anything about either the sick or the nature of worry should be so foolish as to think that he could put a stop to all the worries of sick people by a few words of advice. Wisdom and charity, in this matter, require sympathy with the worries of others, and an effort to help them to modify and spiritualize the worries they cannot escape by the proposal of sound religious principles and thoughts.

It is necessary for shut-ins, like everybody else, to know that worry is one form of the cross that all human beings are permitted by God to bear. It is natural, for example, for a mother who has been rendered helpless by illness to worry somewhat about her husband, her children, her home. Such worry arises from a sense of duty and the instincts of love. Even though there are spiritual principles to offset it, they will not destroy the worry entirely. Wherever there is true love, there is bound to be a certain feeling of anxiety concerning those who are loved. This is true even of those who are well; it is more true of those who are sick.

The first prescription for the worries of shut-ins, on whom others have been and are somewhat dependent, should be the recommendation that they offer up their very worry as a gift to God in behalf of the welfare of those who seem to need them. Even Our Lord, on the night before He died, showed a certain amount of worry over His apostles and followers. He told them how the world would hate them and persecute them and try to destroy their faith in Him. He offered these worries to His Father in the form of a beautiful prayer for His friends. So too should the shut-in see a distinct value in his anxiety for others, and should directly offer it as a powerful prayer to God. Such an offering of itself will render the worry less acute.

The second prescription for such worries of shut-ins is conscious acts of humility. It is the proud who suffer the most terribly from worry. They see themselves as the only ones who can care for their loved ones. They have no trust even in the infinite wisdom and power of God. A humble person meets his worries with the thought that very probably his services to others would not be so valuable or effective as he would like to think them. He makes himself conscious of his own selfishness and sinfulness. He expresses gratitude for the fact that while he is incapacitated under the will of God, he can safely leave those dependent on him to the care of God. The worries of such will not aggravate their illness, nor prove an obstacle to the recovery of their health.

Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

THE REDS put the Pope on the spot—but he gracefully stepped off of it. Communist publications in Rome and other European capitals have been saying over and over again that the Pope, in order to please the American capitalists, wants to stir up a war. They formed an organization which they called the "World-Wide Peace Council". Then they canvassed all persons of importance, political, religious or social, in all parts of the world, urging them to sign a petition to the United Nations for universal reduction of armaments. This petition was worded in such a way that if it were accepted it would put the Soviets at an advantage to the detriment of the nations of the West, especially the United States. It wanted also to brand as war criminals the first to use atomic bombs. They wrote a shrewdly-worded letter to the Pope soliciting his support. We know, they wrote, that you have always worked for peace and that you have always condemned the atomic bomb. That was putting the Pope on the spot. If he said he favored their so-called peace movement, they would misuse his words to help Stalin. If he refused his backing, they would call that a proof that he wanted war and atomic bombing. The Pope had his secretary send them this letter:

"You have shown in your document that His Holiness, following in the footsteps of his predecessors, has raised his voice again and again to proclaim the necessity of working for peace among nations by substituting the force of right for the force of arms and by working seriously and honestly for a gradual and

adequate limitation of armaments. You also cite his words, in the Encyclical of July 19, 1950, against the murderous weapons invented by modern technique. It is a pleasure to see thus recognized the fact that the Supreme Pontiff has always championed peace — fair and genuine peace. That fact has been denied or misunderstood often and by many, especially during recent years. The words and deeds of the Holy Father in regard to this matter have been distorted. Powerful organizations, which pretended to be working for peace, have gone so far as to try to spread among the masses of the people the absurd calumny that the Pope desired and favored war. But it is clear for everybody to see that the Vicar of the Prince of Peace, the visible Head of the Church — that Church founded to bring to men the reign of justice and charity — could desire nothing more ardently than peace among men. There cannot therefore be a shadow of doubt that the Pope will continue in the future, as in the past, to work for peace — for true peace, grounded on the principles which guide his activity and which have their source in the teachings of our Saviour Jesus Christ. And it is to be hoped that his efforts will meet everywhere, in government circles, among the masses, in the individual conscience, understanding and adhesion. I beg you, Sir, to accept the assurance of my sentiments of deep respect. J. B. Montini." — The Red-tinged "World-Wide Peace Council" rubbed its eyes and took a second look. It did *not* have the Pope on the spot . .

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To show the despicable pettiness of the Communist press issued under the very shadow of St. Peter's we give this fact. When *L'Osservatore Romano* published the foregoing letter, through an error in the print shop, one paragraph was omitted. Immediately they issued an edition: See! The Pope did not mean what he said! He won't dare to commit himself to work for peace! The following day *L'Osservatore* printed the omitted paragraph. At the same time it gently reminded the Communists that the Pope's letter had been sent to the "World-Wide Peace Council" and received by them, and that it mattered little what the *Osservatore* printed or did not print. And why, it asked, didn't you print the letter of your "World-Wide Peace Council"? Is it because they admitted that the Pope had worked for peace? . . .

The children of Stalin are wiser in their generation than the children of light. They never miss a point. For example: the idea of being a "scout" appeals to the adventurous, active, inquisitive nature of a boy. In Italy, where they have no exact translation of "scout", he is called an "explorer" — "esploratore". The Italian scouts or esploratori are decent boys, good citizens and practical Catholics. The Communist borers could make little headway with them. And so they started "The Italian Pioneers", "Pioneer" — the boys ought to snap at a bait like that. They did not tell the boys — or their parents — that the Italian Pioneers are a branch of the Communist Youth (Kom. So. Mol.) which has existed in Russia since 1917 and which takes boys up to sixteen. They did not tell the boys — or their parents — that the leaders of the Italian Pioneers had to be thoroughly schooled in the purest Marx-Lenin doctrine and that they had to free the boys

from "religious prejudices" and that one of the principal educative methods was to initiate the boys into sexuality. A great national congress of the Italian Pioneers was announced to be held in Rome. The Holy See published a simple reminder that first, according to the laws of the Church, parents or guardians who permitted boys to become "Pioneers" could not receive the sacraments, second, these "teachers" were excommunicated, and nobody but the Pope could absolve them, third, the boys themselves could not be permitted to approach the Holy Table.

Doctor Kratochvil, Ambassador in India of the Communist Government of Czechoslovakia, resigned his office and sent this letter to Prague: "My heart goes out to the unhappy thousands in my homeland deprived of all spiritual help. I protest against your acts and, in proof of my protest, I resign. From the moment the political attitude of Czechoslovakia was changed I have seen more clearly day by day that the confidence of the people has been betrayed, that the independence and the integrity of the country has been violated, that the natural resources of Czechoslovakia have been looted, that by false statements and promises the workers have been put to the production of engines of war, that the nation has been demoralized and forced to hide its real sentiments, and that true political freedom no longer exists." The Doctor sought asylum in England. His predecessor, as Ambassador to India, had, some time ago, resigned and likewise taken refuge in England.

According to *L'Osservatore Romano* a political prisoner escaped from a concentration camp in Mukden, Manchuria. He declares that the Communists are making supreme efforts to make Com-

munists of the Chinese, but that, to date, they have assassinated more than they have converted. In his camp they had to follow an intensive course of Marx-Lenin doctrine. They were given hard examinations. Those that got poor marks were taken out and shot. — An efficacious method of insuring application, but hardly the best method of instilling love!

As a result of long and exhaustive inquiries and of certain well-authenticated miracles the Pope declared "Blessed", Francis Anthony Fasani, celebrated preacher and superior of the Black Franciscans. "Always," said the Pope, "he gloried in the fact that he was the son of a poor farm laborer. He went to look with love on the wretched hut where he was born. (It remained standing after an earthquake which had levelled all the fine houses around it). He never tired repeating that, but for the goodness of Him who lifteth up the beggar from the dunghill, he would still be chopping wood and herding pigs like the rest of his kinsmen. When he distributed food at the door of the monastery, his old mother took her place among the other beggars, just as Mary waited for her Son outside the synagogue, and lovingly and tenderly he gave her a ladle of hot soup just as he did to the others. This man, so humble as to be insensible to human praise, yet knew how to uphold the authority that he held from God and not from men. He spent himself for the sick, the poor, the imprisoned. His sermons were as solid in theology as they were clear and simple in diction. His iron grasp was felt when he set his hand to the reform of the monks and the restoration of regular observance, always joining sweetness with severity and exercising firmness without wounding charity. The last days of his

holy life were a canticle of praise to God. He toured the region to thank benefactors and bid them goodbye. By a supreme effort he rose from his bed at night, trembling with fever, to go to the bedside of a dying penitent. The following morning he spent in the confessional, the afternoon in all the exercises of the rule. Out of obedience he took to his bed and there peacefully died!" It's a good man to whom the Pope himself can pay a tribute like that.

"*Euntes Docete*" is the motto of the College for the Propagation of the Faith in Rome. "*Euntes docete.*" That is what Jesus said to the Apostles when He sent them out to preach his religion to the world. "Going therefore teach ye all nations." That is precisely what these young men do. They come here from all nations, from every race and country on the globe. They spend six to eight years here within the shadow of the dome of St. Peter learning thoroughly what Jesus taught. Then going back to the regions from which they came, they teach all nations. One of the most brilliant students ever to pass through the college was a young colored man from Jamaica. Recently the Pope has made him a Monsignor — Monsignor Gladstone O. Wilson, Chancellor of the Jamaica Vicariate, British West Indies, and well known in the United States. . . .

In Canada, our sister republic, they see the good sense and the need of having an official envoy at the Vatican. "The Canadian Catholic Federation of Labor" sent an appeal to the government at Ottawa asking them to appoint an envoy, so that Canada might obtain the information she needs, when she needs it, without depending on second-hand information from the British representatives at that world center, the Vatican. . . .



Three Minute Instruction

On Sloth

Many popular expressions are used to characterize one form or another of the vice of sloth. Wasting time, neglecting duty, taking it easy, being afraid of work — all such phrases signify effects of the vice of sloth. As a capital sin, sloth is a tendency to be found, in some measure, in all human beings. It is good to know its definition, and how it leads a person into sin.

1. Sloth is the vice by which a person feels sorrow over the fact that he has to exert himself to fulfill the will of God. Sloth is not a sin in itself but a tendency to sin. It becomes a sin when one surrenders to sadness over the thought of duty and for that reason neglects or omits actions that are clearly commanded by God. Many, for example, who miss Mass on Sunday without a reason, are led into that sin by sloth. They wake up in time for Mass on Sunday morning, groan at the thought of bestirring themselves in obedience to God, then turn over and go back to sleep and so miss Mass. When sloth leads to such deliberate mortal sins, it has a terrible grip on a soul.

2. Sloth is also given into by those who neglect duties to others which are in some way commanded by God. Thus the father of a family who is sad because he has to hold down a job and work every day to support his family, who therefore neglects his work, who is always looking for easier jobs, who seldom holds down a job very long, is a miserable victim of sloth because he is neglecting duties that have been imposed by God and accepted by him when he married. A wife and mother who complains about her household chores, leaves her home untidy, her children uncared for, her tasks undone, is a victim of sloth because it is God's will that she do all these things.

3. Sloth is the mother of many other vices and tendencies to sin. Some of these, according to St. Thomas, are: sluggishness in observing the commands of God and precepts of the Church; idleness and drowsiness in the face of duty; restlessness of mind, curiosity about evil things, desires of the heart for unlawful pleasures, talkativeness, changeableness and instability of purpose.

The first inclinations to sadness over the thought of duty, and to wasting time that one owes to one's work in life, must be resisted. For sloth given into grows rapidly in its power over one, until it can make him like "the branch that brings forth no fruit and must be cut down and cast into the fire."



Side Glances

By the Bystander

Like just about everybody else, the bystander was fascinated by the television presentation of the Kefauver hearings on gambling, racketeering, law-breaking and political corruption in the early spring of this year. The spectacle produced some valuable lessons for all Americans. It certainly convinced many of the importance of finding out the truth about candidates for public office, and then actually voting for honest men. It must have pricked the consciences of thousands of Americans who have regularly patronized the gambling palaces and bookie joints that are under the control of racketeers and hoodlums. It must have made them feel pretty foolish, too. It revealed that they are the ones who have made millionaires out of "bums" who cannot form a correct English sentence, and who cannot remember whether it is \$50,000 or \$100,000 they have stored away in a strong-box. There are certain things, however, that we never heard said during any of the hearings we witnessed or listened to on the combined subject of gambling and crime. We believe that they should enter into the thinking of everybody on this subject, and particularly of legislators who are hopeful of cleaning up the mess that illegal gambling operations have brought upon the land. They may be stated in the form of principles that are either obvious or easily demonstrable to the human mind.

The first principle is this: *Gambling is not in itself a sin.* We are aware that there are many people who maintain the opposite, but they do not have a leg to stand on. Intrinsically, it is no more wrong to gamble with one's surplus money than it is to give it away. (The parallel is apt in more ways than one). Gambling is a form of recreation which, if used in moderation and subjection

to right reason, and without violation of any natural law, is no sin at all. Gambling becomes sinful only as a result of the evil circumstances that a person freely introduces into it. There are three such circumstances. The first is that of dishonesty and injustice towards others involved in one's gambling. (Using loaded dice, cheating at cards, misrepresenting odds, etc.) The second is that of cooperation with evil men in one's gambling activities. The third is that of squandering money that one has stolen, or borrowed without permission, or that is needed for the support of one's family or for fulfilling real obligations. It must be noted that there is a tendency in human nature to carry gambling to excess, just as there is a tendency in human nature to drink intoxicants to excess. That this tendency is not uncontrollable is evident from the fact that there are thousands who gamble in moderation, as there are thousands who drink intoxicants in moderation. The victims of excess in either case do not constitute an argument for the evil of drinking or gambling in themselves. This first principle needs to be stated because it was very common, during the Kefauver hearings, to hear gambling and crime bracketed together as if the terms were interchangeable.

The second principle is this: *The legal prohibition of any human action that is not evil in itself and is not universally tied up with evil inevitably leads to illegal, undercover, black market activities in that field.* It is the office of civil authority to protect the public from dangers against which citizens cannot adequately defend themselves. It must legislate against murderers, robbers, rapists, etc. It must legislate against the unsupervised use of some things that

are good in themselves, because such use would be a universal danger to individuals. An example of this is legislation against the unsupervised transmission and sale of narcotics, which are a boon to society in professional hands, but a danger to society in individual hands. But gambling is neither a crime in itself, nor is indulgence in it necessarily connected with evil or universally dangerous to citizens. Thousands of penny-ante poker games, of ten-cent baseball pools in offices and shops, of private wagers between individuals, do no harm to anybody and provide amusement for those who indulge in them. If a law against gambling assumes either that gambling is evil in itself or that it is always connected with evil, people whose common sense tells them that neither of these assumptions is true will be more inclined to do the things forbidden than if there had been no law. This fact of human nature was proved conclusively by the "noble experiment" of prohibition of intoxicants. Thousands accepted that law as a challenge to their own common sense. The law assumed that they could not drink any intoxicants without doing something wrong in itself or without going to excess. So they made beer in the basement and brandy in the barn just to prove that the basis of the law was untrue. And the criminals capitalized on this fact of human nature and turned breaking a foolish law into the biggest illegal business the country has ever known. Gambling provides an almost exact parallel with drinking. Neither is wrong in itself. Both are used by thousands without harm to themselves or others. Both can be misused, are misused by some. The surest way to increase the misuse is to legislate against the good thing *in toto*.

It is obvious, however, that certain types of professional gambling have become a menace to the common good. They have been taken over by hoodlums. They have been used as a source of fabulous enrich-

ment by criminals. The riches, in turn, have been used to corrupt public officials, so that law enforcement has lost its meaning not only in the field of gambling, but in other more important fields as well. This situation calls for legislation. But the legislators have the delicate problem of rooting out the abuses that have become nationwide without promoting gambling by unrealistic legislation. It is a task for the wisest of men: for men who know human nature, who know the moral law, who know the limits of the competency of civil authority, who know what practical measures will accomplish the good desired without giving rise to proportionate new evils.

Some have suggested that public gambling be federally licensed and regulated, or made a monopoly of the government, and that all profits from it be used for the common good. While we have not studied this matter deeply enough to venture a confident opinion on it, we do think that some of the offhand objections made to it are not very weighty. In an interview with the editor of the *United States News*, Senator Kefauver brushed aside the suggestion that gambling be legalized and federally controlled on the grounds that: 1) the gamblers and racketeers would take over the legislation; 2) that State-legalized gambling in Nevada has not kept the racketeers out; 3) that gambling is an unproductive activity always associated with crime, for which reason the United States should not dare to look to it for revenue. On his first objection, we wonder if the Senator has made a study of legalized gambling in England, Ireland and other countries, and whether he has found that their experience proves that you cannot have it without racketeers. On his second objection, it would seem to us that the experience of Nevada is not very telling, since the racketeers are produced in areas of the country where gambling is illegal, and naturally move in to take over a spot that is competing with

The Liguorian

their racket. The third objection falls apart on the score that there are many activities that provide revenue for the government that are not productive, such as baseball, the movies, bowling, and dozens of other recreational outlets, and gambling is no

more criminal in itself than any of these. It is possible that there are grave objections to licensed gambling of any kind, but if there are, they must be divorced entirely from the unsound opinion that gambling in itself is evil.

Prayer of the Lukewarm

Dear God, I would like to run through the ten commandments and make it clear to You that although I may have my faults, I am not so bad after all.

First, You have made it plain that I should have no other gods before Thee. It is true that I adore my own comfort and I desire with all my heart all the wealth I can put my hands on. But surely these are not gods.

I do not take the Name of God in vain; except when I'm insulted or angry or out of sorts; at which times I might indeed call strongly upon Thee.

I am all for keeping the Sunday holy, except of course when it interferes with my plans for a fishing trip or when I feel in the mood for some extra sleep. At such times I skip divine services and think nothing of it. Do You?

Honor thy father and mother. Oh, I honor them all right. Honor is cheap. With regard to writing them or trying to make their life easier — well, I just haven't got the time.

Dear Lord, You know I wouldn't kill anyone. Of course, now and then I get roaring drunk, and lose all sense of responsibility. And sometimes I let myself work up to a violent fit of anger. You don't mind that, do you, God?

With regard to adultery, impurity and birth-control, God, perhaps we'd better just pass over this commandment in silence. Maybe You didn't really mean what You said about it.

You command me not to steal, and naturally I'd never dream of taking anything if there was a chance of getting caught and punished. With regard to certain little odds and ends that happen to be lying around, what difference does it make?

As for bearing false witness against my neighbor, well, I've never been in court, so I'm safe there. I tell lies now and then, but that's something else.

So you see, God, I'm a pretty deserving sort of individual. For keeping the commandments as well as I do, I demand from you, God, that you grant me an eternal reward. Amen.

Truism

Many a man
Would ponder twice
Before he wed
A girl so nice;
And he would take
A second look
If he but knew
She couldn't cook.

L. G. M.



Catholic Anecdotes

Saint's Technique

St. John Bosco, the modern apostle of charity, attributed to Mary, Help of Christians, all his success in financing his charitable enterprises. Undoubtedly she was his chief source of help, yet occasionally his own shrewd wit was of some assistance.

Desperately needing financial help for his ever-growing establishment for homeless boys, the saint resolved to call on a certain Catholic countess in the city of Milan, who was reputed to have a large pocketbook but a small heart.

He first sent one of his helpers, but the poor man came back with a gloomy report that there was absolutely no hope of a donation in that quarter.

"I told her that this was a most worthy cause," he said, "but she refused to become interested."

"The worthiness of our cause!" the saint said. "That was not the right approach to take with one like her. I shall go myself."

Arriving at the home of the good lady, Don Bosco asked for an interview with the countess, and was shown into her presence.

"Good afternoon, Miss C—," he greeted her. "May I please see your mother, the countess?"

"But I am the countess," that lady said.

Don Bosco looked very much surprised.

"Now, please," he said. "Do not try to deceive me. I have heard of you, the countess' charming daughter. But it is your mother I must see."

Need we add that he was given the desired donation.

"I Was Right"

St. Teresa of Avila had a horror of religious who defended their tantrums and resentments by declaring their rights. On this subject she wrote long and often, and what she had to say applies to all true followers of Christ in some way. Here is one of her more forceful indictments:

"I have often told you, and now I write it here, that you in this house, and every perfect person, should fly a thousand leagues from 'I was right', 'They had no right to do it to me', 'My sister was not right'. From wrong rights may God deliver us! Do you think it was right for Christ our God to suffer so many injuries, and for them to be done, and so many unrightful things? She who does not wish to carry a cross—except the one they have a good right to give her—I don't know why she is in a monastery; let her go back to the world where they are not particular about these rights.

"Perhaps you have suffered so much that you ought not to suffer any more? What right is this? I certainly don't understand it. When they give us some honor or enjoyment or good treatment, bring out these rights, for surely it is against right that they give them to us in this life; but when they give us injuries—for so they are called even when they do not injure us—I don't know what there is to talk about . . . To wish to share in the kingdom of our Spouse and to be His companions in His joy, and yet to remain without any part in His ignominies and His trials, is nonsense."



Pointed Paragraphs

Vacation Time

There are two kinds of vacation.

On one kind you go to the extreme of relaxing even from the legitimate ties that bind you to God.

On the other kind, which is no sense an extreme, you use vacation time (some of it, at least) to approach closer to God. The best way of doing this is by making a closed retreat.

In the first way, you hurt yourself. You go back to your job with no sense of having been picked up, refreshed, re-enthused. You lose something you never regain. You start something you may never be able to stop. You move a step nearer the state of animalism in which so many people live. You turn your footsteps away from heaven and towards hell.

In the second way you grow during your vacation. You become aware of a great purpose in your life, no matter how drab your occupations may be. You go back to your job with a new ability to see opportunities for good all around you. You feel rested, revived, above all, inspired. You get what every vacation is supposed to give, a new lease on life, new hope, new security.

You cannot escape your destiny as the image of God, as a thinking being, as a potential inhabitant of heaven. You can forget it, deny it, distract yourself from it, act as if it were not there. But it is always there. A retreat makes you conscious of it, devoted to it, all-satisfied with it. A closed retreat, well made, is the way to peace.

Don't make a wrong choice of vacations. Above all, don't go off to a fishing resort where you cannot even get

to Mass on Sundays. Don't go to a place where you know beforehand that you will surely drink too much, gamble too much, dance too much with the wrong people, and wear yourself out without building yourself up.

Take a trip, sure, if you can. A leisurely, relaxing trip. A trip that won't leave you like a rag when it's over. But save a few days for a closed retreat. Thousands of Americans who have done this will tell you that it is the perfect way to make a vacation worthwhile.

The Aim of POAU

POAU is the alphabetical abbreviation for an organization with no less a full name than "Protestants and Other Americans United for Separation of Church and State." Its leaders frequently make the bland statement that they are not against anybody, surely not against Catholics. They are, they say, merely patriotically interested in preserving fundamental American principles in respect to keeping Church and State completely separated. Historians, be it noted, are at odds with them as to what those principles are.

Anyway, the blandness sometimes disappears. A mask slips, and one catches a glimpse of gnashing teeth. Some time ago, one Alexander R. Grecol, the founder of the Cleveland chapter of POAU, stated the aims of the organization to his particular group. This is what he said:

"Our country needs POAU. There are two isms bothering America. They are Catholicism and Communism. I'm not talking about the Catholic religion or the Catholic people, but about the

hierarchy. The Catholic Church is more dangerous than Communism, and God knows I'm afraid of Communism. But if we take care of the Catholic Church, we won't have to worry about Communism. Communism will fall of its own weight."

It is good for Catholics to know that this kind of thinking is going on in the minds of leaders of POAU. It is good, not because such knowledge should lead them to bitterness, enmity, strife, but for an opposite reason. It is good because such knowledge should inspire sympathy, forgiveness, kind prayers, and a greater zeal to show forth and make known the truth about the Catholic Church, its principles, its people and its hierarchy.

God knows, to use Mr. Grecol's phrase, that there can be no logical arguing with a man who can make the statement that Communism will fall of its own weight if the Catholic Church is destroyed. Nor with a man who makes senseless distinctions between Catholic teachings, Catholic people, and the Catholic hierarchy. Such evidences of blind and emotional enmity can be offset only by patience of spirit and goodness of life on the part of Catholics.

One Catholic leading a holy life, such as his religion inspires and makes possible, is an adequate answer to a hundred such speakers, and his prayers will save thousands from being infected by such hatred.

Contradictions About Sex

A writer in the *Saturday Review of Literature* expressed great surprise, some time ago, and no little mystification, over the fact that many Americans have contradictory attitudes and reactions towards sex. He finds these contradictions in literature, in stage plays, in the movies, in magazines, even in television. He concludes that they re-

flect the actual confusion of the average citizen's mind.

The evidence shows that Americans seem to abhor certain varieties of sex behavior, and at the same time to desire them. They profess to believe in certain principles about sex conduct, and yet they deliberately speak or act contrary to those principles. They consider sex nasty, but also tasty. Virtually all Americans, according to the writer in the *Saturday Review*, are completely muddled, mixed up, messed up on the subject of sex. The author offers no solution to the mystery.

This is an example of how completely befuddled the secularistic mind is by human problems that have no adequate solution except by reference to religious principles. The author of the article referred to is befuddled; the producers of many modern books, movies, television shows are befuddled; many American citizens are befuddled about sex — all because they have turned off the light that shines in darkness.

There is one group of people in America who are not befuddled about sex. We do not say that they are in all cases paragons of chastity. But they do know what the contradictions within them are all about, and they do know what is behind the inconsistencies and contradictions of their conduct. They are Catholics who know the truth about themselves because they have learned it from God's revealed word.

They know that they have a lower and a higher nature, a body with passions that tend to be unruly and a soul that yearns for higher and nobler things. They know that there is bound to be a war between these two. They know that this war is the result of original sin.

They have read St. Paul's words, a glimpse at which would have dissolved much of the mystery wondered at by

the article-writer spoken of above. "I am delighted with the law of God according to the inner man; but I feel another law in my members, fighting with the law of God, captivating me by the law of sin that is in my members." They have read these further words of St. Paul: "Who shall deliver me from the body of this death?" and his answer: "Christ Jesus." It was the purpose of Christ's coming to resolve the contradictions in man's fallen nature; without Him, the contradictions remain insoluble.

Catholics, unlike many Americans, know what is actually wrong and what is right in sex conduct. They are not all mixed up by contradictory secularistic propaganda for and against birth control; for and against divorce and remarriage; for and against promiscuity; for and against sensual indulgence among young people. They know what is right, even though at times they fail. And they know what they must do, when they fail, to return to the path of reason and Christian virtue. They must have recourse to the sacraments through which the merits of Christ are channelled into a soul.

Sure, there are contradictions in human nature about sex. There is more. There is a war going on in every man's nature over sex. It is the wise man who takes Christ as the ally of his higher nature over his lower.

Peace

Isaias was one of the great prophets of the Old Testament. He foretold many things about Christ long years before Christ was born. He also foretold many things about the future of the human race. Possibly one of his prophecies was about us. Possibly it will soon be fulfilled. It fits in perfectly with what the Blessed Virgin said to the children at Fatima. These are the words of Isaias.

"This is the message which was revealed to Isaias, the son of Amos. In the days that are still to come, the mountain where the Lord dwells will be lifted high above the mountain-tops, looking down over the hills, and all nations will flock there together. A multitude of peoples will make their way to it, crying, Come, let us climb up to the Lord's mountain peak, to the house where the God of Jacob dwells; he shall teach us the right way, we will walk in the paths he has chosen. The Lord's commands shall go out from Sion, his word from Jerusalem, and he will sit in judgment on the nations, giving his award to a multitude of peoples. *They will melt down their swords into plough-shares, their spears into pruning-hooks, nation levying war against nation and training itself for battle no longer.* Come you too (they will say), children of Jacob, let us walk together in the path where the Lord shows us light."

Perhaps Isaias meant by the *mountain tops* the prevalence of secularism in the 20th century; by the *mountain above the mountain tops*, the realm and spirit of God. People will finally rise above their secularism and their indifference to the supernatural, and flock to God. Only then will their swords be melted in order that plough-shares may be made.

Is not this the same message given by the Blessed Virgin to the children at Fatima? When the people start praying; there will be no more armament races, no more stacking up of atomic bombs, no more mobilization of the world's manhood.

Unfortunately there are still millions of people all over the world who have not started to pray.

Losing Your Mind?

Two widely contrasting figures have recently expressed grave fears that tele-

vision will soon bring about intellectual stagnation in the present generation.

One was Professor Hooten of Harvard University. Many of the newspapers recently carried his caustic comments on what television is at present doing to the human mind. Intellectual levels, he said in effect, were low enough in America before television; since television, they are disappearing entirely. It is a little hard to see why this should either surprise or concern Professor Hooten greatly, in view of his previously published statements on the close affinity between man and monkey. Monkeys don't have any intellectual levels even to begin with.

The other commentator on television speaks with more logical authority. It was Pope Pius XII, addressing a group of 150 editors and publishers near the end of the Holy Year. He said: "Although we recognize fully the importance of the technique and the art of films (and television), nevertheless the influence which they exercise on people, especially on youth, with their almost purely visual action, brings such a danger of intellectual decadence that it must be considered a danger for all people."

The Pope said that, without having been subjected to Eddie Cantor, Milton Berle, Bob Hope, and a number of other American television performers who practically force their viewers to check in their minds before sitting down to watch and listen to them.

The trouble is that one of the hardest things to recognize in oneself, and about the easiest to succumb to, is atrophy of the mind. One of the signs of atrophy of the mind is a continuous disinclination for reading or meditating or studying. In its extreme or malicious form (prognosis: hopeless) this atrophy manifests itself in a defense of television programs as a full substitute for

reading or thinking.

The Pope gave the remedy. He urged publishers to produce good reading matter that will help people think and meditate, luring them into a deeper understanding of reality, and continually raising the level of their education.

Catholic Schools and Stud Horses

Until quite recently California was the only state in the union that taxed Catholic schools, stud horses and fishing boats. Within the past couple of months the tax has been removed from Catholic schools. It still remains on stud horses and fishing boats. While the state legislature was discussing the removal of the tax from Catholic schools, certain committees of citizens appeared before it and registered a protest. They did not think it fair that Catholic schools should be exempt.

A short while afterwards bills were proposed to the legislature to exempt stud horses and fishing boats from taxes. On this occasion the committees of citizens were no place in sight. It would seem that they were not interested in whether or not taxes were removed from stud horses and fishing boats. Let the legislature exempt fishing boats and stud horses from the taxes if it so desired. What was the difference? What they, the committees, did not want was an exemption for Catholic schools. Catholic schools should pay just like everybody else.

Fortunately the legislature had a sense of the fitness of things. This was a clear case of prejudice. The protesting citizens were not interested in taxes one way or the other. What they were interested in was the curtailing and cutting down of the Catholics. Even though many of the California law-makers in the legislature were non-Catholic, they voted almost to a man that the Catholic schools be exempted from taxes.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

VICTORIES OF THE MARTYRS

July 21: Sts. Victor Alexander, Felicianus, Longinus:

During the reign of the Emperor Maximilian, the Christian religion flourished in the city of Marseilles and its vicinity. Upon his arrival in the city, therefore, Maximilian, a notorious enemy of the faith, provoked a great slaughter among the Christians. Among those thus persecuted was St. Victor, an officer in the army and so zealous a Christian that he lost no opportunity to exhort the faithful to suffer every torture rather than to abandon the religion of Jesus Christ. In carrying out this apostolate he frequently visited the Christians in their homes at night.

Such zealous conduct could not remain concealed for long, and he was soon arrested and brought before the prefects of the city, Asterius and Eutychius. These officials told him that they would obtain his pardon if he would consent to sacrifice to the gods; they exhorted him not to waste his past services by his adherence to the cause of a dead man, Jesus Christ. To this Victor replied that the gods of the pagans were no less than devils, who deserved only contempt. He added that he gloried in being a follower of that 'dead man', Jesus Christ, Who, as the Son of God had become man for the salvation of the world, but Who did not cease to be God in so doing, for by His own power He arose on the third day and ascended into heaven, where He reigns with His Father. Imagining that these things were but fables, the pagan judges began to ridicule Victor. But since he was a nobleman, they forwarded his case to the Emperor for judg-

ment.

Maximilian at first endeavored to intimidate Victor by threats. But finding that this seemed only to make the Saint more determined, he commanded that he should be bound hand and foot and dragged through the streets of the city. When the Saint was brought back to the prefects, torn and covered with blood, they thought that his resolution had been weakened by his sufferings. They, therefore, employed all their persuasive arts in an effort to make him renounce Jesus Christ. They represented to him the good fortune he would enjoy if he complied with the will of the Emperor and the fearful evils which would result from his disobedience.

But Victor spoke even more courageously than before. "I have committed no crime against the Emperor, nor have I failed to serve him when it was my duty. Moreover, I pray daily for his salvation; but how can I be expected to condemn myself eternally by preferring temporal goods to eternal? Would I not be foolish indeed to prefer the insignificant and transitory goods of fortune to those which are immensely greater and which never end? Is it not reasonable that I should think less of the Emperor's favor than of the favor of the God who created me and prepared for me eternal happiness? As for the tortures with which you threaten me, I regard them as a favor conferred upon me, for they will probably free me from eternal torments. The death which is being prepared for me shall be my passport to eternal life. Should I not, then, seem to have lost my senses, were I to prefer your gods, who are but demons,

to my God, living and true?

In his zeal the Saint endeavored to turn the tables upon his judges. In an effort to show them the reasonableness of the Christian religion, he spoke to them, at some length, of the evidences of the Christian religion, the glories of Jesus Christ and the many miracles wrought by Him when on earth. The prefects, however, were unwilling to hear him out. Interrupting, they spoke to him as to a wayward child: "Now, Victor, your words are unconvincing; either choose to appease our offended deities or to end your days by a disgraceful death." To this alternative the Saint replied: "Since this is your decision, let the tortures be prepared. I despise your gods and adore Jesus Christ."

For a long while the prefects disputed among themselves as to the torments to which they would subject the saint. It was finally agreed that he should undergo the long and painful torture suggested by Asterius. During his torments, Jesus Christ appeared to him and said: "Be of good courage, Victor, I am with thee in the combat to help thee, and shall be with thee in heaven to reward thee after thy triumph." Consoled by this vision, the Saint endured his torments with a serene countenance, rendering thanks to God. When the executioners had exhausted their strength, Victor was cast into a dark dungeon. But, behold, angels came to console him, and with them Victor chanted the divine praises! Alexander, Felicianus and Longinus, the guards, beholding the dungeon filled with a heavenly light, cast themselves at the feet of the saint and requested that he baptize them. Victor instructed them as well as time would permit, and during the course of the night, a priest, for whom he had sent, baptized the three soldiers.

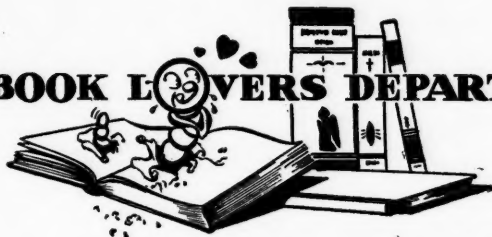
When the conversion of the guards was made public on the following day, the emperor again commanded Victor to be tortured. The guards, who remained faithful to the religion which they had embraced, were beheaded.

After more torture, Victor was brought before an altar of Jupiter and commanded to sacrifice to the god. The Saint, however, kicked the altar over. Furious at this insult, the emperor commanded that his foot be cut off. A mill-stone was then placed upon his body. It bruised and crushed the Saint terribly. But more miraculous incidents were to occur before the Saint was to enter into his reward. Before he expired the mill-stone broke to pieces. Exasperated the executioners gave him his release by striking off his head. At the moment of his death a voice was heard from heaven, saying: "Victor, thou hast conquered!"

The emperor commanded that the bodies of the martyrs be cast into the sea. But God disposed otherwise. The bodies were cast ashore upon the opposite side of the port, and the Christians were thus enabled to recover them. They placed the bodies of Victor and the three soldiers in a grotto, where the Lord was pleased to honor them with numerous miracles.

(Editor's Note: These holy relics were preserved at Marseilles in the Cathedral church and in the Church of St. Victor until the revolution of 1793. As a result of the sacrilegious deeds of the revolution the Church was deprived of this treasure along with many others. Two celebrated abbeys bore the name of St. Victor: that of the Benedictines of Marseilles, erected at the beginning of the 5th century over the tomb of the glorious martyr by the illustrious abbot, John Cassian, and that of the Canons Regular of Paris.)

BOOK LOVERS DEPARTMENT



CATHOLIC AUTHOR OF THE MONTH

Dietrich Von Hildebrand, 1889-
Liturgical and Spiritual Writer

I. *Life:*

Dietrich Von Hildebrand, the son of the famous sculptor, Adolf Von Hildebrand, was born in Florence, Italy, on October the twelfth, 1889. His early education was received at the Theresian Gymnasium in Munich. At the age of sixteen he decided that philosophy was his field and began his studies at the Universities of Munich and Goettingen. In 1912 the last named University awarded him the degree of Doctor of Philosophy, and in 1914 the young scholar entered the Catholic Church. Dr. Von Hildebrand began his teaching career at the University of Munich in 1914 and continued there until 1933 when he had to flee for his life a few days after Hitler came into power. For the next five years he continued his campaign against the Nazis as editor of a Catholic Review in Austria. He escaped from Vienna five hours ahead of the Gestapo who came to arrest him. Von Hildebrand then taught at the Catholic University of Toulouse and gave lectures at the Grand Seminaire until the arrival of the Nazis in France caused him to flee to Portugal. In 1940, after a month's stay in Rio De Janeiro, Brazil, he entered the United States. At present Dr. Von Hildebrand is associate professor at Fordham University.

II. *Writings:*

Many of Von Hildebrand's books are of a technical philosophical nature and would not appeal to the average layman. But many of his recent books are written in a more popular vein and reflect his own personal

contribution to the development of Catholic liturgy and spirituality in our day. He is a deep thinker and an exact writer who demands close attention from his readers. His typical German style becomes quite involved at times, but close application discovers new insights about many fundamental truths.

Marriage is a small book that explains the beauty and holiness of married love. Those active in Cana Conferences and in discussion groups will find much wealth in its pages. *Liturgy and Personality* shows the development of personality that is found in the treasures of the official prayers of the Church.

III. *The Book:*

The real reason for this sketch of Von Hildebrand is to introduce his excellent book, *In Defense of Purity*. Many outside the Church consider purity as a pale and colorless virtue; many inside the Church think it a very negative virtue. In his penetrating analysis of purity, Von Hildebrand demolishes both false attitudes. The true nature of modesty and purity is explained and a discussion of the various types of virginity is presented. Religious will especially value the section on consecrated virginity — the gift of the entire personality, body and soul to the undivided love of Christ. The final part shows the holiness of married purity in the gift of the husband and wife to each other in the holiness of marriage. *In Defense of Purity* is the most profound and inspirational book on this virtue known to the writer.

BOOK REVIEWS FOR JULY

Three Converts

The Confessions of St. Augustine. Books I-X. Translated by F. J. Sheed, 208pp. New York: Sheed and Ward. \$1.50.

Beyond East and West. By John C. H. Wu. 364 pp. New York: Sheed and Ward. \$3.50.

The Pillar of Fire. By Karl Stern. 310pp. New York: Harcourt, Brace and Co. \$3.50.

These three convert stories from men of widely different backgrounds show once again the appeal that the Divine Church makes to the human heart that was made for God. It would be difficult to find three men who so well represent the different elements in our culture today. The fifth century Augustine came from paganism to Christ; the twentieth century John Wu travelled from the ancient religions of China to the ever new religion of Christ; the modern scientist, Dr. Karl Stern, abandoned Marx and Freud to follow Christ.

It would be platitudinous to insist on the great influence of St. Augustine on our modern Western and Christian civilization. Dying when the Vandals were at the gate of his episcopal city, he was the first great teacher of the West and was a great light shining in the darkness of that period of history that is known as the Migration of Nations. The liberal historian, Harnack, points out his place in history. "It would seem that the miserable existence of the Roman Empire in the West was prolonged until then, only to permit Augustine's influence to be exercised on universal history."

The Confessions are the moving personal record of St. Augustine's struggle against the false doctrine and morality of the Manichaeism that held him captive for so many years. F. J. Sheed has given us a fluent and accurate English version of this great work. Only the first ten books are contained in this volume, as the last three books furnish an account of the creation that add nothing to the personal record of Augustine. Sheed and Ward are to be congratulated for the

reasonable price of \$1.50. There is no need to praise this great classic, one of the first and best of many convert stories. Suffice it to repeat the words heard by Augustine himself in a moment of personal crisis: "Take up and read."

When John Wu tried to escape from writing his autobiography with the plea that he was too young, and appealed to the fact that St. Augustine wrote his *Confessions* only at the end of his life after his work was done, he was reminded by a priest-friend that the *Confessions* were published long before the important work, the *City of God*. Thus, indirectly at least, the fifth century Saint had an influence on the twentieth century Chinese jurist. *Beyond East and West* is the conversion story of John Wu.

John Wu is one of the great leaders in modern China, and his accomplishments would fill many columns in an international Who's Who. He was educated in China, the United States and France. On his return to China, he became the president of the Shanghai Provisional Court, so important a post that several judges left the bench of the Supreme Court of China to join this court. With the subsidization of the Chinese Government and the personal assistance of Chiang Kai Shek, Dr. Wu translated the Psalms and the New Testament into Chinese. An article of his written while he was a graduate student at the University of Michigan led to a close personal friendship with the great liberal jurist, Oliver Wendell Holmes. He was the first Chinese Catholic Minister of China to the Holy See, and the Holy Father made him a Papal Chamberlain of the Cape and Sword. With other thinkers John Wu founded a literary review that attempted to make the Chinese culture more understandable to the Western mind. Several times he had to escape from the custody of the Japanese during the war. Not the least of his accomplishments is his fine Catholic family of thirteen children. At the present time Dr. Wu is teaching at the

University of Hawaii. Poet, jurist, scholar and devout Catholic, John Wu is a man of whom China and the Church can well be proud.

Beyond East and West is the story of his pilgrimage to the Universal Church that transcends all barriers between the East and the West. Early in his life John Wu left the ancient religions of China, Taosim, Confucianism and Buddhism, to enter the Methodist Church of his teachers. His studies in America and his associations in China caused him to become a skeptic in philosophy and a pagan in his morality. His search for life and truth finally led him to the Church and a variety of influences contributed to this decision. Even the skepticism of Holmes that helped to destroy his Methodism indirectly helped him to the Faith, by teaching him to keep an open mind in his quest for the truth. William James, Dante, Newman and many priest-friends were stepping stones to his goal. But it was his acquaintance with the Little Flower in her autobiography that caused him to make up his mind. His comments on this contact with her are worth noting. "If this book represents Catholicism, I don't see why I should not be a Catholic. For there I found the living synthesis between all pairs of opposites, such as humility and audacity, freedom and discipline, joys and sorrows, duty and love, strength and tenderness, grace and nature, folly and wisdom, wealth and poverty, corporateness and individuality. She seemed to me to combine the heart of Buddha, the virtues of Confucius, and the philosophic detachment of Lao Tse. Here was a young Sister who died at twenty-four, and had attained such perfection. What was the secret? How could she realize her individuality so fully if she were not an integral member of the Mystical Body of Christ? It was through reading this book that I decided to become a Catholic. Grace had touched my heart."

Without hesitation this book is recommended to all. To Catholics that they may

have greater appreciation for their Faith; to non-Catholics that they may find the answer to the question about the one religion established by Christ. Those of us who are members of the Western Culture will see that Belloc was not stating the whole truth when he equated *Europe and the Faith*.

The third convert, Dr. Karl Stern, tells us of the great barrier that is created between friends when one casually drops the remark that one has become a Catholic. This remark is greeted with a startled look and deadly silence. In his conversion story Dr. Stern tries to explain the reason why he, a Jew and a Psychiatrist, entered the Catholic Church.

He was born in a small Bavarian town where his parents were middle-class merchants. They were of a liberal nature, who tried to forget their orthodox Jewish religion and to consider themselves as Germans of Jewish ancestry. On his return home from boarding school, Karl tried to live according to the strict Jewish practices of long prayers and fasts, to the consternation of his relatives. He finally discarded the orthodox customs and his medical studies, and the various youth movements of the days after the first world war led him to follow Marx and Freud. Liberating himself from the materialistic atmosphere of his psychiatric work, he finally rediscovered the spirit. Then followed a return to the orthodox religion of his youth. A close study of the role of the Jewish religion convinced him that to be a real Jew he must become a Catholic since the Messiah had already come and established a Church for which the Jewish synagogue was the preparation. After many years of struggle Dr. Stern was baptized in Montreal in 1943.

The Pillar of Fire is the story of the spiritual odyssey that led him to the fullness of the revealed religion in the Church. It is a remarkable journey! After many years he was able to give Peter's answer to the central question of Christ that every person is asked: "Who do you say that I am?" This

book was written "not only to explain how I became a Christian, but equally to help Christians understand their brothers, the Jews." He has succeeded in his intention on both points. *The Pillar of Fire* gives a wonderful picture of the unrest after the war that gave birth to the "mystery of iniquity" that was Nazism. The examples of the Catholic serving maids of his youth and the influence of practical Catholics such as Jacques Maritain and Dorothy Day all gave impetus to Dr. Stern on his journey to the truth. His story should be of interest to all, but especially to those of a scientific or Jewish background.

Ronald A. Knox

The Gospel in Slow Motion. By Ronald A. Knox. 182pp. New York: Sheed and Ward. \$2.50.

St. Paul's Gospel. By Ronald A. Knox. 72pp. New York: Sheed and Ward. \$1.75.

The popular reception of two previous books of sermons, *The Mass in Slow Motion*, and *The Creed in Slow Motion*, prompted Monsignor Knox to issue these two works.

The Gospel in Slow Motion is a collection of sermons preached in various parish churches in England. The subject matter is usually a text from the Epistle or Gospel of the Sunday, although there are sermons on St. John Bosco and St. Elizabeth of Hungary. One is impressed with the easy informality with which the learned Scripture translator makes his knowledge available to his audience. Homely phrases keep the preacher in personal contact with his hearers. Readers will be pleased and instructed with *The Gospel in Slow Motion*.

In the Lent of 1950 Monsignor Knox preached the course of sermons at the Westminster Cathedral, and his topic was *St. Paul's Gospel*. He stresses the point that St. Paul was not so much concerned with the biographical details of the life of Christ, as he was with the eternal Christ Who gave His life, sanctifying grace, to all who are true Christians. This union of Christ with all the members of His Mystical Body

is the Gospel of St. Paul. In this book the author is not so informal as in *The Gospel in Slow Motion*, but he is still very readable and instructive.

Important Books of 1951

The Catholic Booklist. 1951. Edited for the Catholic Library Association by Sister Stella Maris, O.P. 88pp. St. Catharine, Kentucky: St. Catharine Junior College. \$65.

This is the eleventh annual edition of the *Catholic Booklist* which has appeared under the sponsorship of the Catholic Library Association. Evaluations of current books are given in the fields of Bibliography, Biography, Education, Fiction, Fine Arts, General Reference, History, Literature, Mission Literature, Philosophy, Religion, Social Sciences and Children's Literature. The selections are good and the notations make the reader's choice easier.

The Children's Artist

Sketch Me, Berta Hummel. By Sister M. Gonsalva Wiegand, O.S.F. 94pp. St. Meinrad, Indiana: Grail Publication. \$3.00.

Lovers of the art of Berta Hummel (Sister Innocentia) will welcome this first English biography of the artist. She has become known throughout the world and especially in the United States for her pictures of gay and innocent little children. Hummel pictures, greeting cards and figurines are treasured by many.

Miss Hummel is a talented young artist who entered the convent after finishing her art course at the Munich Conservatory. Her religious superiors encouraged her to continue her work and she is responsible for beautiful Madonnas and painted vestments as well as her better known "children." Frail health and excessive work brought on her early death in 1946 at the age of thirty seven. Sister Gonsalva tells the simple details of her life well, and many halftones of her work add to the interest of the book. It is the presence of these pictures that accounts for the high price of this slender volume.

The Liguorian

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

Judgment of Deltehev — Ambler
The Impudent Rifle — Pearce
The Truth About Smoking — Riis
The Magnificent MacDarney — Sheridan
Time for Tapioca — Stryker
The Dionne Legend — Barker
Thanks to Noah — Papashvilly
Dreadful Sanctuary — Russell
Salad Days — Partridge
Gentian Hill — Goudge

II. Suitable for adults only:

A. Because of advanced style and contents:

World So Wide — Lewis
Warrior Without Weapons — Junod
Tradition of Freedom — Bernanos
The Dividing of Time — Sewell
Faith Can Master Fear — Thomas
And So's Your Antimacassar — Viret
Mr. Denning Drives North — Coppel
Suleiman the Magnificent — Lamb
The Burned Bramble — Sperber
The Origin of Evil — Queen
The Golden Exile — Schoonover
The Brief Year — Breckling
Roman Road — Lamb
The Song of the Scaffold — von Le Fort
Sins of Parents — Doyle
The Mysterious Affair at Styles — Christie

B. Because of immoral incidents or language:

Jenkin's Ear — Shepard

Festival — Priestley
Four Everglades — Slaughter
Laird's Choice — Marshall
Each Man's Son — MacLennan
Proud New Flags — Mason
The Caine Mutiny — Wouk
Washington Confidential — Lait
The Devil in Velvet — Carr
Desperate Moment — Albrand
Fire in the Water — Curry
The Day of the Triffids — Wyndham
Black Boy — Wright
Nigger Heaven — Van Vechten
Death Against Venus — Chambers
Death From a Top Hat — Rawson
Little Caesar — Burnett
Front for Murder — Emory
Kill to Fit — Fischer

III. Permissible for the discriminating adult:

His Eye is on the Sparrow — Waters
Dream and Reality — Berdyaeff
Viper in the Fist — Bazin
One Woman's Fight — McCollum
God So Loved the World — Goudge
The Nature of the Universe — Hoyle

IV. Not recommended to any reader:

From Here to Eternity — Jones
New York 22 — Chase
Rock Wagram — Saroyan
John Brown's Body — Ellison
Morning for Mr. Prothero — Oliver

BOOKS RECEIVED FOR REVIEW

BRUCE PUBLISHING CO.: *Meditations for Every Day*. Vols. I. and II. By P.S. Sontag, S.J.; A Certain Widow. By Joseph Dever.

B. HERDER CO.: *Art and Beauty*. By Maurice De Wulf. *Our Happy Lot*. By Aurelio Polit, S.J.

DOUBLEDAY AND CO.: *The Ear of God*. By Patrick J. Peyton, C.S.C.

PELLEGRINI AND CUDAHY: *The Magnificent MacDarney*. John D. Sheridan.

GRAIL PRESS: *Sweet Are These Tears*. B. Raphael Grasshoff, C. P. RADIO REPLIES PRESS: *The Jehovah Witnesses*, *The Adventists*. Both by Rev. Dr. Rumble, M.S.C. *Eucharistic Chats*. By Rev. Michael D. Forest.

FATHERS OF THE CHURCH INC.: *Tertullian, Apologetical Works, and Minucius Felix Octavius*. Translated by Rudolph Arbesmann, O.S.A., Sr. Emily Joseph Daly, C.S.J., Edward A. Quain, S.J.



Lucid Intervals

The pretty girl of the party was bantering the genial bachelor on his reasons for remaining single.

"No—oo, I never was exactly disappointed in love," he meditated. "I was more what you might call discouraged. You see, when I was very young I became very much enamored of a young lady of my acquaintance. I was mortally afraid to tell her of my feelings, but at last I screwed up my courage to the proposing point and said, 'Let's get married!'"

"Good Lord!" she exclaimed in reply "who'd have us!"

Softly the nurse smoothed the sufferer's pillow. He had been admitted only that morning and now he looked up pleadingly at the nurse who stood at his bedside.

"An' phwat did ye say the docther's name was, nurse dear?" he asked.

"Dr. Kilpatrick," was the reply. "He's the senior house surgeon."

"That settles it," he muttered firmly, "That docther won't get a chance to operate on me."

"Why not?" asked the nurse in surprise. "He's an excellent surgeon."

"That's as may be," the patient returned, "but me name happens to be Patrick."

You've heard the classic story about the ultraprogressive school. A visitor called one day just as the children were being let out for their period in the play yard. They came bolting downstairs as though the building were on fire, knocking the visitor aside, and rushed outdoors — all except one little boy, at the tail of the stampede, who stopped and said, "I beg your pardon."

"Oh, you mustn't mind Waldo," the teacher apologized. "He has been here only a few days."

A fashionably dressed young woman entered the post office in a large western city, hesitated a moment, and stepped up to the stamp window. The stamp clerk looked up expectantly, and she asked:

"Do you sell stamps here?"

"Yes," the clerk answered proudly.

"I would like to see some, please," was the unusual request.

The clerk dazedly handed out a large sheet of the two cent variety which the young woman carefully examined. Pointing to one near the center, she said: "I will take this one, please."

Sandy and John were sitting in a car when a pretty girl got in and smiled at the former. He raised his hat.

"Do you know her?" asked the Englishman.

"Oh, yes, ver weel," the scot replied.

"Well, shall we go and sit over beside her, and then you can introduce me?" asked his companion.

"Wait a bit," returned the canny Scot. "She hasna paid her fare yet."

A young lady sat next to a distinguished bishop at a church dinner. She was rather awed by the bishop's presence. For some time she hesitated to speak to him. Finally, seeing some bananas passed, she turned to him and said:

"I beg your pardon, but are you fond of bananas?"

The bishop was slightly deaf, and leaning forward, replied:

"What did you say?"

"I said," repeated the young lady, blushing, "are you fond of bananas?"

The bishop thought for a moment and then said: "If you want my honest opinion, I have always preferred the old-fashioned nightshirt."

Motion Picture Guide

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Reviewed This Issue

Last Outpost, The
Sealed Cargo
Smugglers' Gold

Previously Reviewed

Along the Great Divide
Apache Drums
Badman's Gold
Bedtime for Bonzo
Blue Blood
Bonnie Prince Charlie (British)
Circle of Danger
Courtneys, The (British)
Fast on the Draw
Fury of the Congo
Gene Autry and the Mounties
Go for Broke
Great Caruso
Great Manhunt, The (formerly
State Secret)
Gun Play
Heart of the Rockies
I Was a Communist for the FBI
Kon-Tiki
Lights Out
Louisa
Ma and Pa Kettle Back on the
Farm
Magnet, The (British)
Man from Planet X, The
Man from Sonora
Miss Pilgrim's Progress (British)
Molly (formerly Goldbergs, The)
Navy Bound
Night Riders of Montana
Painted Hills, The
Ridin' the Outlaw Trail
Right Cross
Rocketship X-M
Rough Riders of Durango
Silver City Bonanza
Skipalong Rosenbloom
Snow Dog
Spoilers of the Plains
Stage to Tucson
Stars in My Crown
Stop That Cab
Sword of Monte Cristo, The
Tarzan's Peril
Texans Never Cry
Treasure Island

Trouble Makers
Up Front
When I Grow Up (British)
White Tower
Yank in Korea, A

UNOBJECTIONABLE FOR ADULTS

Reviewed This Issue

Bullfighter and the Lady, The
Fabiola (English version)
Five
Medium, The
Mr. Imperium
Passage West
Take Care of My Little Girl
Thing, The

Previously Reviewed

Abbott & Costello Meet the In-
visible Man
Air Cadet
Al Jennings of Oklahoma
Another Shore (British)
Appointment With Danger
Atrocities at Fort Santiago
At War With the Army
Bandit Queen, The
Belle Le Grand
Border Outlaws
Bowery Battalion
Brave Bulls, The
Browning Version, The (British)
Cause for Alarm
Cavalry Scout
Chance of a Lifetime (British)
Company She Keeps, The
Cuban Fireball
Cyrano de Bergerac
Dalton's Women
Dear Brat
Enforcer, The
Father's Little Dividend
Father's Wild Game
Fat Man, The
Fingerprints Don't Lie
First Legion, The
Flame of Stamboul
Fourteen Hours
Goodbye, My Fancy
Half Angel
Happiest Days of Your Life
(British)
Harvey

Headline Story
Hollywood Story, The
I Can Get It for You Wholesale
I'd Climb the Highest Mountain
Into the Blue (British)
It's Hard to Be Good
Katie Did It
Killer That Stalked New York
(formerly Frightened City)
Korea, Patrol
Lightning Strikes Twice
Long Dark Hall, The (British)
Lorna Doone
Lucky Nick Cain
Lullaby of Broadway
Mask of the Dragon
Missing Women
My True Story
New Mexico
Odette (British)
Oh! Susanna
Oliver Twist (British)
Only the Valiant
Orpheus (French)
Piccadilly Incident (British)
Prince Who Was a Thief, The
Queen for a Day
Rapture
Redhead and the Cowboy, The
Rhythm Inn
Royal Wedding
Sampson and Delilah
Sands of Iwo Jima
Second Woman, The (formerly
Ellen)
Seven Days to Noon (British)
Sin of Esther Waters, The
(British)
Small Voice, The (British)
Soldiers Three
So Long at the Fair
Steel Helmet, The
Storm Warning
Sugarfoot
Tainted (French)
Tales of Hoffmann (British)
Teresa
Third Man, The
Three Desperate Men
Three Guys Named Mike
Trial Without Jury
Vengeance Valley
Walls of Malapapa (Italian-
French)
You're in the Navy Now (for-
merly U.S.S. Teakettle)

LIGUORIAN BOOKS

ASCETICAL WORKS OF SAINT ALPHONSUS

PREPARATION FOR DEATH	\$1.50
WAY OF SALVATION AND PERFECTION	\$1.50
GREAT MEANS OF SALVATION AND OF PERFECTION	\$1.50
THE INCARNATION AND INFANCY OF CHRIST	\$1.50
PASSION AND DEATH OF JESUS CHRIST	\$1.50
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